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J. H. Chapin



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Cordially
J. H. Chapin

JAMES HENRY CHAPIN

A SKETCH OF HIS LIFE AND WORK

BY

GEORGE SUMNER WEAVER, D.D.

*"He followed well life's noblest plan
Of serving God by serving man"*

WITH ILLUSTRATIONS

G. P. PUTNAM'S SONS

NEW YORK

LONDON

27 WEST TWENTY-THIRD STREET

24 BEDFORD STREET, STRAND

The Knickerbocker Press

1894

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Electrotyped, Printed and Bound by
The Knickerbocker Press, New York
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PREFACE.

THIS account of Dr. Chapin's life and character will probably be of more interest to his family than to the general public. It has been written at the instance of his immediate relatives, and with their wishes kept constantly in mind, but *is the special tribute of his wife*. A memorial of his life and deeds was desired as a keepsake of affection. The Chapin family is a very large one; the Weaver and Lewis families, with which he was allied by marriage, are also quite extensive, and take a genuine family interest in the memorial of his life. It is thought that his personal friends outside the pale of relationship will enjoy this somewhat minute detail of his life on account of their friendship for him, the genuine merit

of the man, and the great excellence of his mind and character.

He performed the common duties of everyday life in such a royal way, that he was an inspiration and joy to those who knew him. To appreciate him from his biography, we must study the details of his life and the spirit which prompted his actions.

We hope and believe that this sketch will incite many to follow in his footsteps. More such men are needed in the world.

The biographer wishes to thank all who have helped in this work, for the kindness with which they have rendered their services; may they and others read it with great charity.

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CHAPTER I.

THE CHAPIN FAMILY.

THE Chapin family in America is somewhat remarkable for many things, as a study of it will clearly show. It is supposed to be of Welsh origin, and to have begun its career in this country about fifteen years after the Pilgrims landed at Plymouth, and five years after the Puritans began the settlement of Boston. The students of genealogy find the name of *Samuel Chapin* in the records of Boston as early as 1635. He soon after made his home in Roxbury for a time. The historians of the family make due account of the fact that in the early records of the colony of Massachusetts Bay it is said that "the Roxbury people were among the best that came."

To their credit is the supposed origin of the

family name. It has been spelled in at least four ways—Chapaen, Chapun, Chapen, Chapin—the last spelling becoming at length the common one. It is suggested that the name came from Chapel, as their ancestors were religious people and associated with the chapel, or place of public worship. It is stated in the Chapin annals that the name is not found in the criminal records of the country, but has a large place in the registers of churches and of moral and humane associations. Here is a case for the student of heredity. If these people of the chapel were the product of a religious life so ingrained as to give them their name and to make religion so great a force in their characters that it marks their numerous descendants two hundred and fifty years afterwards, they certainly must have been shaped by some spiritual law which holds its commanding sway through the ages.

Samuel Chapin heard the call to “go west” in 1642, and found the ideal country where he made his permanent home at Agawam, or Springfield as it was afterwards named, situated on the Connecticut River. Two children

are recorded as born to him in Springfield. The other five of his seven are supposed to have been brought with him from his English home. Four were boys; three, girls. These children in due course of time enriched him with a family of seventy grandchildren.

The Christian name of Samuel Chapin's wife was Cicely. Her family name is unknown. She was lost in him, and her family in his, as was the lot of woman in those days. Even when the wife was superior to the husband she played such an humble second part in the union as often to be left out of records, honors, and even remembrance. Things recorded of Cicely Chapin, in regard to her place in church and the honorable women with whom she associated, make it pretty clear that she was a worthy companion for her husband, and did not cause the blood of the Chapins to deteriorate.

These two persons, Samuel and Cicely Chapin, are believed by the Chapin historians to be sole ancestors of all the Chapins in this country. The most reliable testimony to their real character and worth is found in the

stamp of the people with whom they have enriched this country. Men live in their posterity. The force of their lives goes on from generation to generation. Samuel and Cicely have multiplied over and over, till they are as the stars for numbers and for the light they dispense. On the 17th of September, 1862, two hundred and twenty years after the good deacon and his wife settled in Springfield, that town, now a city, witnessed a gathering of the whole Chapin tribe, to celebrate this important event. They came from towns, cities, and States separated by thousands of miles, and from every section of this great country—a country which they, as much as any other one family, had helped to make.

The celebration consisted of a parade, an oration, a banquet, and a sociable. The occasion was a great one, historic, prophetic, and national in importance. It attracted wide attention, and would have been the delight of all the newspapers, and the talk of all the people, had it not taken place at the time when the great Rebellion had the country by the throat.

When the reunion was proposed, it was intended to make Rev. Edwin H. Chapin, D.D., of New York City, the orator of the day, but failing health took him to Europe, and Judge Henry Chapin, of Worcester, Massachusetts, acted in his place, giving an address rich in historic facts, which was helped and not harmed by its evident family pride. Fourteen hundred and nine members of the family were present and recorded their names. Among them was Dr. J. G. Holland, who read a poem, breezy with the fun and frolic of the occasion, and showing also that he was proud "of having married into the Chapin tribe." Rev. Henry Ward Beecher, detained at home by illness, sent a characteristic letter, in which he said, after speaking of two strains of Chapin blood in his own: "On its way to me, the Chapin blood received important additions from many sources, until now I am at a loss to know how many sorts of blood I have racing through my veins." Hon. Wm. H. Seward, at that time Secretary of State under President Abraham Lincoln, sent a letter. He was engaged, as he wrote, "in caring for the

integrity of the larger national family." Hon. Solomon Foote, United States Senator from Vermont, a member of the family on his mother's side, also made a speech. It was indeed a memorable occasion.

Of those who were present, eighteen were deacons or elders, and twenty-one were clergymen, indicating that religion still maintained its strong hold upon the family affections. Many since that time have entered the clerical profession—so many, in fact, as to show an increase rather than a diminution of the chapel influence among them.

In the same year that this family gathering was held, Rev. Orange Chapin published *The Chapin Genealogy*. It recorded the names of some thirty-five hundred descendants of Deacon Samuel Chapin.

In 1863-4 Rev. James Henry Chapin, then of Springfield, Illinois, corresponded with Rev. Orange Chapin with a view to prosecuting still further the work of collecting Chapin names, and owing to his researches many families were added to the list, but the pressing needs of the war of the Rebellion occupied his attention to

such an extent that he gave up the matter for that time and never resumed it.

Throughout the whole history of this country, the Chapin name has been prominent in all professions and useful callings. In the Revolution and the war of the Rebellion it played its full part, and in the person of John Adams, sat in the presidential chair.

A generation has elapsed since the researches of the Rev. J. H. Chapin ceased, so, doubtless, the present members of the family far exceed this last record.

We begin this sketch of a personal life, therefore, with the consciousness of being in good company, and engaged in a work that relates to a multitude of people. The members of the particular family interested in this sketch may not have any other means of getting acquainted with their kith and kin, or even of knowing how extensive and honorable is the family to which they belong, or how great is their obligation to keep its record good.

THE FAMILY IN SOCIETY.

Much has been said and written about the importance of "the family" in relation to

society. Family affection, integrity, and intelligence are the sources of human worth and happiness. Beyond reasonable question, the family, with one man and one woman united in bonds of mutual personal loyalty, is the divine order of society. It promotes business enterprise, high moral endeavor, strength of character, respect for personal rights, and devotion to those things which make and promote national power. Not only in the things concerning the members of the family—their peace, comfort, and material success,—but in all relating to their neighbors—integrity, justice, happiness, and public spirit,—the family is the kindling organization. The Chapins are a typical example of all this and have been noted for great vigor of body and mind.

Therefore, if this sketch of the life of a member of a characteristic American family, shall increase respect for the family as a Divine institution, in all who read it, the object of this writing will in part be secured.

CHAPTER II.

SAMUEL CHAPIN OF THE FIFTH GENERATION.

SAMUEL CHAPIN, namesake of the father of the tribe, and grandfather of the subject of this book, was born in Chicopee, the northern part of Springfield, in 1760. For a long time nearly all the people of Chicopee were of the Chapin stock. The young men had to go abroad to seek their wives, to avoid marrying into their own family. So this Samuel turned his footsteps northeast, up into the rapidly settling region of Vermont. He found it a goodly land, and the presence of Susannah Walbridge soon lent an added charm. In due course of time they were married, but where they settled has not been made known to this scribe.

Endued with ardent patriotic feeling, and finding a like spirit in the hardy pioneers of that mountain region, he joined with them in soldierly array to resist the aggressions of British tyranny, that would lay unlawful claims upon them or their lands. In their organized resistance they were called "The Green Mountain Boys." Under General Stark at Bennington and Saratoga they met and defeated the grand army of the British under General Burgoyne, and in a few days cleared the whole Champlain valley of the boastful enemy. The British had planned to send an irresistible army from the St. Lawrence down Lake Champlain and the Hudson River to New York, thus breaking the rebellious colonies into two parts and so making them an easy prey. It was a finely laid scheme, only permission to cross their territory had not been asked of those liberty-loving men of the hills. The victory over Burgoyne turned the tide of the Revolution and helped to secure the independence of the colonies. Ever will Vermont stand as the gateway to the empire of the American States, and the descendants of



CHAPIN COAT-OF-ARMS

Samuel Chapin rejoice that in him they took such an honorable part in that great turning-point of history.

Some time after the Revolution Samuel Chapin went to New York and settled in Otsego County, where his children were born and reared. When they were men and had gone still farther west, he followed them, and in a ripe old age died in Henderson County, Illinois. He had six sons—Lorenzo, Henry, Gad, Ebenezer, James, and Gustavus Walbridge—and two daughters—Sarah and Elizabeth.

His son Gad, went, in after years, to Louisville, Kentucky, where he lived many years and probably died. He was a highly respected citizen and an active parishioner in the Universalist church during the pastorate of Rev. E. M. Pingree. Gad's name often appeared in the *Star in the West*, as though he were the chief man in the Louisville church. This was during the publication of the paper in Cincinnati by Rev. John A. Gurley, with Mr. Pingree as assistant editor.

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Gustavus Webb-bridge was a member of the

worth, Indiana, and settled on the highlands overlooking the Ohio River, not very far from Louisville. It is supposed that Samuel Chapin became a Universalist before leaving New York, as most of his sons embraced that faith.

Mary McNaughton, of Ohio, married Gustavus and proved to be a worthy companion ; and her children in after years cherished her memory with deep affection. Later in life, Gustavus used to tell with evident satisfaction of his bridal tour through the woods on horseback, with his wife on a pillion. He took up a claim a few miles from her father's home, built a log house twelve feet square, made an opening in the wilderness, possessed himself of a horse, and with such an outfit began his married life. Here in the woods four children were born to him. When they were well grown and living in tolerable comfort, he always maintained that those days, when he lived in a log house of one room twelve feet square, with four children, and took boarders, were the happiest of his life. He said that when anything called him up in the night he had to be careful not to step on the children.

Under such circumstances he put up other buildings, planted an orchard, made roads, and helped to found a new community. The soil was fertile, the climate mild, and what he planted grew luxuriantly. But when the timber was cleared off the land proved to be intolerably stony, and a great obstacle in the way of his prosperity. In his old age he used to say laughingly yet with painful remembrance : "I picked up stones on that Leavenworth farm till my back aches yet, forty years afterwards." The stones became his torment, and all the more so as he read and heard of the stoneless prairies of Illinois. Land without stones became his ideal. He dreamed of long furrows and level fields with not a stone in the way. And the more he thought and dreamed the more the stones troubled him, till at length he resolved to part company with them, cost what it might, and before they had worn the life out of him. So in 1839 he made his way westward with family and goods across long reaches of uncultivated land to the prairies of Illinois. He pushed onward towards the Mississippi till he reached Knox County where

he stopped, unloaded his goods, rented land, and began life again. After two years' experience in this new country he purchased a hundred acres in Henderson County, five miles east of Oquawka, which was on the Mississippi River. Here he developed a farm, built a house and needful out-buildings, put up fences, raised the necessary stock, and thus made the home where his children grew up and where his declining years were spent. After a few years his wife died, leaving him with eight children and a heart bereaved and sorrowful. The patience, wisdom, and helpfulness of this wife and mother were ever afterwards remembered with grateful affection and respect. More and more as the years passed did the members of the family appreciate her contributions to the family character and worth.

After a few years Gustavus Chapin married again, a widow with a family of children equal to his in number, and shortly one of their own was added, linking the two families into one to the complete satisfaction of all.

This new wife and mother proved, in faithfulness and helpfulness, all that could be

asked, and she was greatly prized by the Chapin children. One of the daughters said of her : " She was one of the noblest women of earth " ; and a son wrote of her : " I hate to call her step-mother, she was so truly a mother to us all." Certainly this family was well fathered and well mothered.

Gustavus Chapin was an intellectual and extremely moral man, conscience dominating his whole life. He was of average stature, quick in his movements, delicate of feature, with a face expressive and animated in conversation. His was a poetic temperament, though he wrote his poetry in the crops, stock, and children of a farmer. His interest in life was intense and far reaching, embracing the State, nation, and world. His daughter Sarah, now Mrs. T. T. Perry, of Girard, Kansas, says of him :

" For the memory of my father I have the most tender love, the most profound respect. He made the most of every advantage he had, and turned disadvantages into opportunities. Poor crops, unseasonable weather, the unexpected vicissitudes which are

inevitable, never made him unhappy. He was undaunted by such obstacles. 'It is all right,' I have heard him say a thousand times. Even in his long and terrible sickness he always said, 'It is all right,' though his physical suffering was so great that its shadow hangs over me like a pall yet, twelve years after he has found rest.

"I have never known another will so strong for good as his, though he was not of a calm nature. He had many battles with himself; but he was so strong, so determined to do his whole duty as a man and a citizen, that no matter what the obstacles and disappointments, he was always the victor. He was a noble man, though a plain farmer; patriotic almost to fanaticism; a man of the strictest integrity, tender and loving in his family.

"Although possessed of small means, he was so systematic that we were always comfortable. And when he died he owed no man a dollar. I administered upon his estate, which was small, but I had only funeral expenses and the doctor's bill to pay, and not a single bill was brought against the estate. In look-

ing over his papers I found receipts dated back to 1829."

Rev. C. E. Nash, D.D., who knew him in his home, spoke of him once after a visit, as "a beautiful old man."

He was originally a Whig in politics, later on a Republican, terribly in earnest in opposition to slavery and the Rebellion gotten up to maintain and extend it. He was constitutionally a reformer, and found the world pretty full of things which needed improving, though at the same time he venerated institutions which had benefited humanity. He was a Universalist by nature, reverent, humane, and hopeful, and he did all he could to promote his faith and honor it among men.

An old playmate and friend of his first wife, who knew him intimately and all his father's family, wrote to his daughter: "I can safely say a finer family did not exist." Here is a further illustration of the necessity of the "family" for the production and maintenance of personal worth.

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CHAPTER III.

JAMES HENRY CHAPIN.

JAMES HENRY CHAPIN, the second child of Gustavus Walbridge Chapin and Mary McNaughton, was born in Leavenworth, Indiana, December 31, 1832. He was a descendant, in the eighth generation, of Japhet Chapin, the oldest son of Deacon Samuel Chapin. Japhet was a man of marked piety, and gave this distinctive characteristic to his progeny. From him descended a goodly number of notable clergymen, as marked for their intellectuality as for their devoutness, among whom are Calvin Chapin, D.D., of Rocky Hill, Conn. ; A. B. Chapin, D.D., of Hartford ; Edwin H. Chapin, D.D., of New York ; A. L. Chapin, D.D., of Beloit, Wis. ; James H. Chapin, Ph.D., of Meriden,

Conn. ; D. D. Chapin, of San José, Cal. ; Augusta J. Chapin, D.D., of Chicago, Ill. ; and Eben H. Chapin, of Lincoln, Nebraska. Doubtless there are others whose names ought to be in this list.

James Henry, or Henry as he was called in his family, was a feeble child from his birth. He was supposed, by the attending physician, to be still-born, and was laid aside as dead while the mother received attention. An hour later he was found to be alive, but there was a constitutional frailty which he never outgrew. It was the great cross of his life and a constant clog upon his ambition, but in spite of being so hampered, he accomplished an immense deal of work. Owing to the wise care of his mother, he was carried safely through childhood and youth, his hold upon life gradually strengthening. Henry could not work or play like other boys, so his mother provided occupation and amusement for him at home, by teaching him to help her in her domestic duties. He soon became her family necessity—her household treasure. Mother and son were inseparable, and, influenced by her many

excellent qualities, his character developed into one of true nobility and usefulness, with a broad and tender interest in humanity. He early learned to cook, and do the general household work, and when quite small pieced a bed-quilt of intricate pattern.

Growing up in this beautiful intimacy with his mother helped him to understand womanhood and motherhood better than most men, and although not demonstrative toward them, all women with whom he came in contact recognized him to be their friend. In his youth he was pretty nearly what Austin Phelps's father used to call his son, "the boy that did no wrong," and as he grew up the manly elements of his character were united to true womanly tact, susceptibilities, skill, devotion, and wisdom.

Oliver Wendell Holmes was once asked "When should a child's education begin?" He replied, "With its grandparents." Henry Chapin's education began earlier than that.

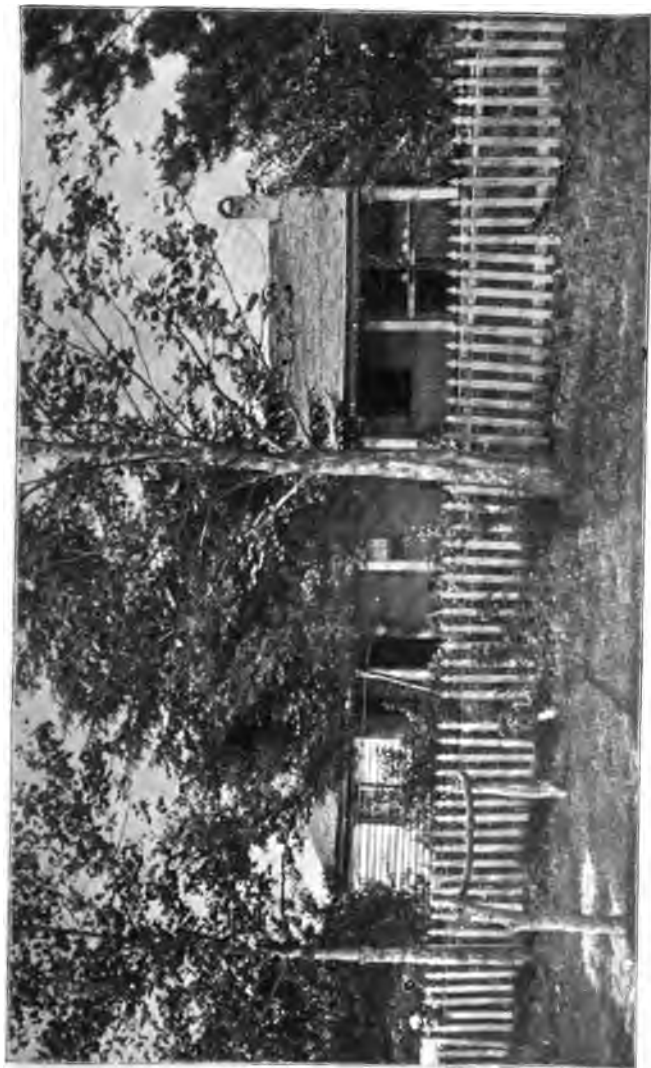
The Chapin qualities, from the first progenitor in America, right along down the line, were intellectuality, sturdiness of character,

moral clear-sightedness, piety, and business efficiency. These showed themselves very early in him, and were manifest through the whole of his life, but they were, no doubt, augmented by the training of his early years. His grandfather had in him the moving tendency. He went to Vermont; afterwards to New York; later in life to Illinois. There was in him either an uneasiness in relation to present surroundings, or a covetousness of new and better things which led him to try his fortune in new places. In Henry this instinct was most strongly developed, so that of all the tribe he became the greatest traveller.

CHAPTER IV.

SCHOOL DAYS.

WHEN the Chapin family settled on their own farm five miles east of Oquawka, a stage had begun to run between Oquawka and Galesburg. This was one of the great institutions of those early times. The men of note travelled in the stage. It was an event to the common people to have a stage ride, and boys could scarcely expect it till they were well grown. The stage driver was a dignitary. To handle the reins and whip with dexterity, and whirl a well loaded stage along the road as though it was a plaything, was a great thing to do. After the Chapin house was built, their pump by the roadside became the watering place for the stage horses, and an intimacy grew up between the boys and



THE CHAPIN HOMESTEAD
OQUAWKA HENDERSON CO. ILL.

the driver. Thus Henry Chapin's earliest ambition was to be a stage driver when he became a man—a common ambition among the boys of the time. Later on he attended a circus. After that the question was whether he should be a stage driver or a circus rider. He was fond of horses, and must do something connected with them. Either of these callings was more congenial to a boy's taste than plowing or being a teamster.

When Henry was about six years old his father turned his back on the rocky fields he had cultivated in Indiana, and made his way to the stoneless prairies of Illinois. Those were the primitive days of slow travel in the West, before the whistle of the locomotive had been heard, or good wagon roads had been made.

There was an education in moving then. The plan and process had to be worked out by the mover. When his wagons, teams, outfit, and provisions were procured, he started off with blind confidence, learning the topography and geography of the country as he went along, for very little definite knowledge could be obtained beforehand.

The Chapin children found this mode of travelling very delightful, and knew but little of the anxieties and fatigue of their parents. Each new scene was a wonder—marvel succeeded marvel,—a chapter in their lives was being written which could not be blotted out, and their minds received impressions never to be effaced. They plodded on their weary way in a northwesterly direction, until they had gone wellnigh across the State of Illinois. Upon reaching Knox County, they concluded to stop, rented a piece of land, and began housekeeping and farming in truly primitive style.

Two years were spent in determining upon their future home, and, as already stated, they finally settled down in Henderson County, five miles east of Oquawka. This unsettled state of affairs, lasting for so long a time, probably gave the children their roving tendencies. It opened their eyes to the delights of new scenes, and taught them the pleasures of greater knowledge of men and things. Those who are left of the family are widely scattered. They began to make for other quarters as soon as

they came of age, and some of them have seemed to live on wheels. Henry's great interest in travel undoubtedly dates from the stimulus of this first moving journey. It was an element in his education that his parents had not calculated upon, for it helped to keep him out-of-doors, and to give him courage, push, and independence.

THE PUBLIC SCHOOL.

When the house and farm were in running order, attention was next given to the school. The public-school fund of Illinois at that time was small, so the schools in the thinly settled districts were not very well taught and the terms were of short duration each year. Henry was now in his ninth year, and was so much improved in health that he could work a little on the farm with his father and the other boys, and attend school when it was in session.

He was the oldest boy of a pioneer family, and knew most everything about their plans, struggles, and straits. In this way he gained a knowledge of the practical affairs of life, which was far beyond his years.

His parents were people of excellent abilities, whose education had been cut short by the stringency of their finances. On that account they considered the "school" to be of the utmost importance and education as the crowning glory of men. The minister, the doctor, the lawyer, the judge, the governor, and the President were educated men—the fruit of the schools.

On the ladder of education they had climbed to distinction. No man could tell who, among the children of a neighborhood or a school, would become renowned, but it was most likely to be the best scholar.

Such talk in the family, enforced by the teacher, stirred the ambitious blood of the brighter boys of pioneer families. The girls did not feel it so distinctly, for their day had not yet come. Among those early aroused to the value of education was Henry Chapin. He passed quickly through the rudiments of learning and is remembered still as a "little fellow" holding his own among the older scholars in the spelling match with the assurance of a dictionary maker, "parsing"

and "conjugating" with the wisdom of a linguist, and "demonstrating" before the blackboard as though familiar with the intricacies of mathematics. And to a certain extent he was, for he had a comprehensive mind and a retentive memory. In a few years he was the best scholar of the neighborhood. During those years the men of the neighborhood clubbed together and built a school-house, chiefly with their own hands, and called it "Liberty School-house." It was large enough to be used as a church, was made free to all denominations, and became the place of all public gatherings—temperance meetings, political caucuses, spelling matches, exhibitions, debates, and singing schools. It was a kind of broad-gauge educator, and did good service in keeping the brain of the neighborhood alive to all that was going on in the world. This was no backwoods corner.

Oquawka, a growing village, was five miles west of it; Galesburg thirty miles east, with Knox College, well founded by a Presbyterian colony from the East; and Burlington, Iowa,

only twenty miles to the southwest, was a smart young city. The whole region was astir and all expected to get rich, or be great, or both. It was a good time and place to develop men. Most of the settlers had come from the older parts of the country and were ambitious to make their new home equal to the old one.

They had left many prejudices behind them, and were prepared to be tolerant of each other's opinions and to hear and consider new ones. Liberty School-house was therefore well situated, and Gustavus Chapin could scarcely have chosen a better locality in which to rear a clever family had he travelled the State over. Such an atmosphere was most excellent for an active, receptive mind like Henry Chapin's—the community, as well as the home, being an important factor in the education of any individual.

Henry was not accustomed to leave his books at the school-house nor to limit his study to the school hours and sessions. All times were made use of in his pursuit of knowledge. During these years, while his

time was divided between Liberty School-house and the farm, his father said of him, "I wish Henry could go to the field like other boys, without his book." But then he added, as though the censure was not quite just, "But he always does his work conscientiously."

An old friend of his grandfather's family says, "I never knew a Chapin who could not sing." Henry was no exception. The singing-school, held in the long winter evenings, unfolded to him the mysteries of music, and soon he was able to lead the singing in the religious meetings. Although he was most unassuming both as boy and man, yet there was something in him which even in early youth compelled others to look up to him as a leader, and this was characteristic of him throughout his life.

As soon as young Chapin acquired a knowledge of music, he procured a violin and in a short time became quite proficient in its use.

Having acquired a knowledge of music, our young friend now turned it to his own account and to that of others by opening singing-schools in the surrounding neighborhoods,

and for a number of years was actively engaged in teaching singing. This source of profit helped him much in his preparatory and college courses. Debating societies were also held in Liberty School-house in the winter season, and political, social, and moral subjects were discussed by the men and youth. Young Chapin was greatly interested in all the popular questions of his time. He always took the side he believed in, and often by his skill and earnestness made a strong impression upon the audience. In the "exhibitions" occasionally held in the school-house he usually had a prominent part, so it became the general opinion that he was "the best orator in the vicinity."

The time was one of grave political interest. The slavery question and all involved in it was rapidly coming to the front. He understood the importance of these issues, and made himself well acquainted with their *pros* and *cons*. It was a time to make such boys as he into first-class men.

The temperance question, too, was agitating his community at this time. He took an active

part in its discussion, and while still very young began to give temperance lectures. Liberty School-house was indeed an Alma Mater to him. It developed the best there was in him, and equipped him in his boyhood for the battle of life and the many victories he afterwards won. It is a good illustration of the power of the American public school to make men.

CHAPTER V.

THE SPELLING MATCHES.

GEORGE W. STOCKTON, a school-mate of Henry Chapin, gives some reminiscences of him in their school days, which bring back vivid pictures of early country school life in Illinois. An older brother of Mr. Stockton, Edwin M., was Henry's most particular friend ; to him he opened his whole mind, and the younger brother was included in the friendship. He says : " During all the years of our close acquaintance, I never heard him utter a bad or profane word, an impure thought, or an unworthy desire. His daily life was open as a book to us all, and there was nothing in it to cover up. His plan was to be a teacher in the broadest sense, and his aspirations were to reach the highest place his abilities would permit."

After giving an account of the building of Liberty School-house and the good school maintained in it, he says :

“ Henry Chapin was the idol of the school, and the pride of his teacher. He led the school in all the branches there taught, and excelled in oratory. I remember with what pride the teacher would, on ‘ exhibition ’ days, call on Henry Chapin to recite ‘ The Sailor Boy’s Dream,’ and how, when he reached the verse beginning ‘ O sailor boy, sailor boy!’ we all thought his rendering of the passage simply grand. He was also a fine reader, and in mathematics easily led the school. I was too young to understand much of grammar, but can remember hearing him ‘ parse ’ and ‘ conjugate verbs ’ with a glibness that betokened to me a giant mind. But he gained his greatest fame as a speller. In spelling, as in the other branches, he was the champion of the school, and, as we thought, of the world.

“ It was quite common in those days to have spelling matches, in which different schools were pitted against each other, and strove good-naturedly, but earnestly, for champion-

ship. The champion speller of each contest was a hero, and bore his honors proudly (sharing them, however, with the school to which he belonged), till, in some succeeding match, they were wrested from him. Henry had a strong rival in John Waller Coghill. Young Coghill was the champion of Science Hill School, which adjoined our district. The teacher of that district was justly proud of John Waller, and, though he tried conscientiously to be impartial during the spelling matches, it seemed almost impossible for him to avoid giving John Waller 'the cue,' either by overcareful pronunciation, or by his manner. Many were the matches we had between the schools, which were, in reality, only trials of strength between the two giants. These trials were preceded always by frequent drills of the respective schools. We used to take home our *Elementaries* and study and spell at our firesides during the long winter evenings. Then, when we felt that we were ready for the conflict, a night was set for the meeting at one of the school-houses, and, gathering together in great sleigh-loads, we went forth to victory

or defeat. Oh, those were grand times ! I almost wish I were a boy again.

“ At last, after repeated trials extending through the last two winters of Henry’s and John’s school life, we resolved upon a final struggle for the championship. The time was fixed for the contest, which was to take place at Science Hill. This gave our opponents the advantage, for, although theirs was a poor school-house compared with ours, to the home teacher was always conceded the position of master of ceremonies. But for John Waller Coghill we would have held our heads very high as we gathered our hosts to give them battle. There he sat, courteous, affable to all, a perfect Chesterfield in manners, giving no sign of superiority. Yet we feared him, both on account of his undoubted power as a speller, and his teacher’s well-known tendency to partiality. So we repressed the ‘whoop’ that was swelling our throats and waited in ill-concealed anxiety for the beginning of the great final struggle. It came after a preliminary spell-down before recess, in which members of the two schools were chosen promiscuously.

“Edwin M. Stockton was captain on our side and James Henry Chapin was his first choice. Fannie Coleman Davis was captain for Science Hill, and John Waller Coghill her first choice. Our teacher was allotted to ‘pronounce’ on the first bout, and the other teacher on the second bout, which this time proved to be the final one. Much good spelling was done, for we all felt that we were on trial and must second our man faithfully and well. In solid phalanx we stood, one school on each side of the room; one teacher, book in hand, to ‘pronounce’; the other, book in hand also, seated at the desk, to act as judge and referee. The contest was long and stubborn. Henry gained the first bout. And when on the second bout the two champions had stood alone on their respective sides for a long time, spelling very rapidly back and forth, it seemed impossible for either to spell the other down. Then a consultation was held, and it was decided that each teacher should choose and pronounce alternate words, and as each knew the strong points of his best speller, the contest waxed warm, and it became a trial of

skill in manœuvring between the teachers and on the part of the spellers to avoid surprise.

“ But at last Henry stood alone, the champion speller of all that country, for John Waller had gone down before him in a fair and honorable contest.

“ Right there occurred an incident worthy of record as showing the characters of the two youths. When the Science Hill teacher had concluded a brief speech, declaring James Henry Chapin entitled to the honors of victory, and our teacher had replied in terms of praise for Science Hill’s heroic conduct, John Waller arose, walked across the room, and warmly congratulated Henry on his victory. Henry rose to his feet, grasped the offered hand, and thanked him for his kindly spirit, adding that he felt proud to have had so honorable and accomplished a foe.

“ Then Bedlam broke loose. The ‘ whoop ’ in our throats came forth. For a time it seemed as though we were all crazy,—perfectly beside ourselves with delight. We hurrahed for Henry and John Waller by turns,

and finally we seized Henry and carried him on our shoulders to his sleigh.

“Thus ended the great contest. The two teachers left for other fields and business. Young Coghill, whose father was wealthy, soon went to college ; while Henry, whose parents were poor, began a system of teaching in winter and studying in summer, which, at length, enabled him also to enter and go through college.”

Here is a picture of the earnestness of pioneer life in the early days of the West, and of the zeal of its children in making the most of their meagre advantages. It has been a source of wonder to many how such men as Abraham Lincoln could be produced, with so few advantages. They forget that life itself is a school, and that even poor schools often accomplish good work by awakening in young minds a passionate desire for practical knowledge, so that they are always learning.

CHAPTER VI.

PREPARING FOR COLLEGE.

EARLY in his boyhood Henry Chapin formed the determination to secure a college education. How he was to get it he did not know; but believing in the old proverb; "Where there is a will there is a way," he turned his face collegeward with implicit faith in his ability to enter and to make his way through college.

He was not surrounded by college-bred men, nor was there any one in his family or neighborhood to put the idea into his head. Yet his intimate boy friends have told us that this was one of his earliest boy plans, formed before he knew young Coghill, who expected to go to college; and some of the Stockton boys who also went, later, probably got the idea from Chapin.

Lombard University, which he finally entered, was located in Galesburg, thirty miles from his home, and while it is most likely that his father contributed money for its founding, as did nearly all the Universalists of that vicinity, yet that college was not thought of, until years after Henry's ardent desire was known to his companions, so that it seems almost certain that this plan was evolved out of his innate thirst for knowledge.

His work of preparing for college was a double one : he must acquire sufficient knowledge to admit him, and the wherewithal to pay his way. His father's large family and straitened circumstances, precluded the idea of any moneyed assistance coming from him, but he favored the plan, and helped him all he could by means of the farm.

The young man began by raising a field of wheat and selling it ; the next year a field of corn ; and so on, selecting such grain as promised the best financial results, and his father gave him his time for caring for these special crops. The winter that he was seventeen he took charge of a district school, and after that

taught every winter. He saved nearly all of his salary, as he "boarded round," and had no other expenses. Teaching singing became another source of profit which he continued for many years. One season he went to Rochester, Iowa, and entered a store as clerk, but he did not like this, and opened a private school instead. In all of these ways, and by practicing the strictest economy, he slowly accumulated quite a little sum of money.

But he found it even more difficult to get the needful amount of knowledge. The teachers in Liberty School-house could not instruct him in the higher branches. He could get no help in the neighborhood or vicinity. So he had to study by himself, and necessarily make slow progress. Yet he had no thought of turning back, but pushed on perseveringly. Meanwhile he was adding to his practical knowledge, getting acquainted with men and things, and taking a deeper interest in the affairs of the community, State, and nation. Study and work, men and books, ideas and things, went together into his preparation for college.

THE ILLINOIS LIBERAL INSTITUTE.

About this time Rev. George S. Weaver, pastor of the Universalist church in Marietta, Ohio, by the help of his friends in that vicinity, erected a building, and started in it a Universalist academy, under the name of The Western Liberal Institute. Paul R. Kendall who had married his sister, was made the first principal, and his wife, Mrs. Abby A. Kendall, the first preceptress. Mr. Kendall was a graduate of Norwich University, Vermont, and with his wife was teaching in Kentucky when they were called to take charge of the academy. They made a marked success of it from the start.

Rev. C. P. West, a Universalist minister, preaching in Galesburg, was much interested in the accounts of the success of the Marietta academy, which he read in the Universalist papers. He at once wrote to the Principal, inquiring how the school was started, and what was the cost of the building, expressing at the same time his strong conviction that a similar school could be established in Gales-

burg. He was furnished with the desired information, and encouraged to proceed in the matter. This he did so successfully that in September, 1852, there was opened, in Galesburg, The Illinois Liberal Institute, patterned after the Marietta school, with Paul R. Kendall for its Principal.

This was young Chapin's opportunity. Here he could get the instruction he needed. He entered the school when it opened, and soon became, in a sense, the Principal's right-hand man. His zeal as a student, his experience as a teacher, and his dignified demeanor won the Principal's confidence. Henry was now in his twentieth year. It was an auspicious time for him. The clouds were clearing away. At last he could fit himself for college, and do it in a Universalist academy. This was better than he had dreamed of, for he had embraced with earnestness the faith of his parents. It was not long before his teacher began to give him classes to teach. This added a little to his income.

In the first term of his Institute course he gathered about him a band of singers whom

he taught and drilled, and with whom he assisted in the chapel exercises of the Institute, and at commencement seasons.. He was leading this choir at a Universalist Association or Convention, held in 1852 or 1853, when this biographer first saw him. He was then a slender youth, a little above the average height, of blond complexion, with a thin face, broad, high forehead, and so strong a personality as to cause him to be distinctly remembered yet—forty years afterwards.

LOMBARD UNIVERSITY.

Not many months after the founding of the Institute the building was consumed by fire. It seemed a great misfortune, but its result was probably very beneficial.

Very soon after the loss of the building Principal Kendall prepared a plan for founding a college, and for raising the means to carry it on. He sent an outline of the plan to his brother-in-law, Rev. G. S. Weaver, then settled in St. Louis, asked him to be present at the commencement exercises, and help him persuade the trustees to adopt it, and so re-

build for a college instead of an academy. They argued the importance and feasibility of the plan before the Board for three hours. Rev. C. P. West was sure the needed money could not be raised, nor the plan be made practicable. Not one of the trustees expressed any confidence in the success of the project, though all were sure that an endowed college would be a grand thing for their denomination, which then had no institution of learning above the grade of an academy. At length, as dinner-time was approaching, one of them moved that Mr. Kendall be authorized to try to carry out his scheme, and that if in the next two months he could raise the fifty thousand dollars which he thought necessary for beginning the work, they would sanction his efforts, apply to the Legislature for a college charter, and proceed to erect a suitable building.

No one voted against the motion, but it is the impression of this writer that Rev. C. P. West did not vote at all.

In two or three days Mr. Kendall started with his subscription list, and at the end of

two months returned with the \$50,000 all subscribed. During his canvass he fell in with Mr. Benjamin Lombard, who gave him the land on which the college stands in the city of Galesburg, Illinois, which was valued at \$20,000. He aroused a lively interest in the idea of a college; the trustees of the Institute took hold nobly with him, and after many personal sacrifices and much hard work on the part of teachers, trustees, and friends, the college became a living reality. It has done a noble work ever since, and has attained an excellent reputation. Its present President, J. V. N. Standish, Ph.D., was formerly a teacher in the Institute, and has been connected with the University all these years.

In a letter written to Dr. J. H. Chapin, Nov. 21, 1884, by Prof. Standish, he said: "The Act of Incorporation of the Illinois Liberal Institute was approved Feb. 15, 1851. The Charter was amended Jan. 26, 1853, at which time college powers were granted. The Charter was again amended Feb. 14, 1857. The bequest of Mr. Lombard was made a long



LOMBARD UNIVERSITY
GALESBURG, ILLINOIS



time before this date, but we had to await the biennial session of the Legislature for the contemplated change of name. The Charter was again amended Feb. 21, 1861, and finally in the spring of 1868."

Thus was inaugurated the first college of the modern Universalist Church ; and all the Chapins of the vicinity, Lorenzo, Ebenezer, Gustavus, Walbridge, and Nealy A., with their families, were interested in it. Rev. Eben H. Chapin, now of Lincoln, Nebraska, afterwards graduated here.

It is worthy of notice that this college started with its doors as open to young women as to young men. Not an objection was offered to it by one of the trustees, teachers, or friends. In nearly all the classes which Lombard has graduated there have been young women, and all other Universalist colleges have followed this example. St. Lawrence University opened at the start to women. So did Buchtel College, which was a later outgrowth of the Western Liberal Institute of Marietta. Tuft's College did not open to women at first, but has of late wisely and

justly said to the women knocking at its doors for admission, "Come in." Throop University of Pasadena, California, is also abreast of the times, as it adopted the plan of co-education.

CHAPTER VII.

COLLEGE COURSE.

YOUNG Chapin's entrance upon his college course was less formal than with most students. He was to go forward with the same teachers. They knew his preparation, his mind, his conscientious work, his love of study, and his hunger for knowledge. With them it was rather a question of how to keep him back than to press him forward ; indeed, they feared he would not live to graduate. He was frequently ill and obliged to lose recitations, but he studied then in his room, as he was seldom utterly prostrated by his illnesses, and evaded nothing on account of his uncertain health which it was possible for him to do. His teachers too were his associates, for he taught in the academic department all through

his college course—was indeed the principal of that department,—and this helped to make him still more thorough. On account of his hard work, great anxiety, and frail health, the spirit of youth was pretty well worked out of him. His whole college course was a serious affair. In the diary, which he kept regularly, there is no mention of a play day or recreation of any kind. It was grind, grind all the time. It is pitiful to read his notes, for they refer only to study, recitations, “rhetoricals,” choir meetings, calls on the professors, attendance upon lectures, and church services twice each Sunday in which he always led the choir. Judging from his diary, he went through college like an old man. And yet he was a youth of cheerful spirit, and never complained of his lot. He was only too thankful to have such opportunities, and to be able to pay his way through college. Oh, that he could have realized how important it was for him to work more moderately and take more recreation !

His brothers and sisters remember him as having a keen sense of the humorous and ludicrous, and his brother-in-law, Dr. J. H.

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TUFTS UNIVERSITY
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Hartzell, who took a trip to Europe with him, used to say that "travel was his play," and that "when he began to pack his gripsack for a journey he began to whistle." His wife corroborates this statement. Very likely travel was a stimulant to his physical as well as to his intellectual nature, and helped him to forget his infirmities. But a sedative rather than a stimulant was perhaps what he needed most. In a letter to his brother Cyrus, written from Germany, dated June 26, 1873, he closes with this pathetic yet courageous statement concerning himself: "I am sorry to hear your health is not good. I know what it is to live always under a cloud on account of ill health; but it is no use to give up or complain. The only way is to push along and get as much out of life as we can." "Always," is not too strong a word. His whole life was shadowed by this cloud, yet he cultivated a cheerful and uncomplaining spirit. He did not give up or complain. He was not stopped in his preparation for college by any of the difficulties which stood in the way, nor did he give up his college course, although he had more illness than ever

before, owing to the great tax upon his strength. In the last year of his college course he had a severe attack of inflammation of the lungs. Rev. Eben H. Chapin, who once went to the house where he boarded, heard the woman who cared for him say that "six weeks would be the limit of his life." When his class graduated in 1857 he was unable to be present at the commencement exercises. It was the second class to graduate from the University.

Once through college and his diploma in his hands, the heavy strain was removed, and he recruited fast; this indicates that under more favorable conditions he might have had a stronger physique.

But few men have done more or better things for the world than he did, under such adverse circumstances. He sets an example of genuine heroism.

INDIVIDUALISM.

One day when Henry was a small boy, his father came into the house, took a bottle half full of liquor from his pocket and handed it to

his wife, saying, "Here, Polly, take this bottle, I have no more use for it." He had been thinking over the misery and trouble wrought in the world by liquor, and though not harmed by it himself, had resolved to part company with it forever. This incident may have made a deep impression upon Henry; at all events, he heartily espoused the *temperance cause* and worked for it all his life. He was also interested heart and soul in the *anti-slavery question*, and proved himself a warm friend to the slave. The State of Illinois was the theatre of one of the sharpest and profoundest discussions of that subject on record. It resulted in an anti-slavery President, the civil war of the Rebellion, and the emancipation of the slave.

He was also interested in the woman question, which was to settle the intellectual and moral status of woman, and give the world an order of life in which she should have her full say and exert her enlightened influence.

Those were stirring times to live in, and Henry Chapin was fortunate in the time of his birth. It was the dawn of the great educational era. As he grew to manhood, all

sorts of questions, moral and political, were being agitated, and the moral issues were being reverently and righteously considered. Science was also progressing with rapid strides, and wonderful inventions were changing the modes of living and of travel throughout the whole world. New methods of agriculture and commerce, new kinds of mechanism, new styles of architecture and literature, multitudes of new lines of human endeavor, were filling the world with things far better adapted to the needs of civilization, than were the bungling contrivances of the past.

CHAPTER VIII.

MARRIAGE.

THE courage of youth is the marvel of age !

This young man in feeble health, just through college, without money, or trade, or profession, determines to marry at once a young woman as destitute as himself, save for her sound health. It certainly was contrary to all the dictates of prudence, wisdom, and common-sense.

On the 14th of July, 1857, James Henry Chapin and Helen Marr Weaver were united in marriage by her brother, Rev. George S. Weaver, at his residence in St. Louis, Missouri. They had known each other well for some years, and the result of their union justified their faith and courage, for they did not

come to want, were not disappointed in each other, and never regretted their seeming rashness.

During his college life Mr. Chapin found the study of geology and mineralogy as absorbingly interesting as the public questions of the day, and as the years passed it became an ever increasing delight.

While on his wedding tour, our young scholar of twenty-four could not, even for a short time, forget his first love—Science. He took with him the plan of an essay on geology, and worked it out fully during his stay in St. Louis, as he recorded in his diary.

THE COLLEGE AGENT.

Lombard University was expected to meet the college needs of the Universalists scattered over all the western States. In those days most of the Universalist ministers of the West were self-constituted missionaries, who went about preaching their faith wherever they could get an audience, in schools, private houses, barns, shops, halls, or groves. They spoke extemporaneously, on week days as well

as on Sundays, and particularly in the evenings. Usually they were good Bible students, able to expound or defend their creed clearly and logically, and many were agents for their denominational papers, and reported their work in them. Debates were their revivals, and many a preaching station was the outgrowth of an earnest debate. The funds for Lombard had been gathered from near and from far, but in order to increase its financial support and number of students, an agent was needed to go about and arouse interest in the college. A preacher was more efficient in this line, and more easily supported than any one else.

The trustees decided that young Chapin was the most available man within reach. He was interested heart and soul in the college, knew most of its patrons, and the students and the teachers had been his intimate associates. But he was not a preacher! However, this deficiency could soon be remedied. He was studying for the ministry, under one of the professors, Rev. William Livingstone, had already preached a number of times, and would soon be able to enter upon the practical work

of a minister. This he did two weeks after his marriage, by preaching in New Salem, Illinois, on the 26th of July, 1857, and allowing it to be announced in the papers that he had entered upon his duties as a minister, and as the college agent. Before leaving St. Louis, Mr. Chapin had also made arrangements with Rev. Erasmus Wanford, and Rev. Thomas Abbott, the publishers of the *Herald and Era*, to represent their paper. Thus, the man who so recently had been at death's door, in the short space of a month graduated, married, was ordained, and accepted the agency of his college, and of a denominational paper.

The college funds were partly in interest-bearing notes. The duties of the agent were to collect this interest when due, secure contributions and bequests, and arouse interest everywhere in the college and its work. In addition to all this, the Gospel must be preached, and work done for the *Herald and Era*. It was no easy task to go about thus from town to town, neighborhood to neighborhood, and farm to farm, in the then thinly settled West, but it was a necessity, if church,

college, and paper were to be maintained. The region to be visited by Mr. Chapin extended a little into Missouri and Wisconsin, but was chiefly in Illinois, and covered the same ground which Professor Kendall had gone over in his first canvass. This was a great help, as the people were already interested in the success of the college, but in many cases they were unable to pay the interest, and were obliged to give notes for it. Mr. Chapin went back and forth across the State, preaching in all settlements known to hold Universalists, and gaining a great knowledge of human nature.

He was a man of innate refinement, great frankness and simplicity, but self-possessed, very affable and courteous in manner, and largely endued with tact, so that he always seemed to know intuitively the right thing to say and do, in all places and at all times. In all his intercourse with men he never had any quarrels, nor made an enemy, but, on the contrary, won and retained the esteem, confidence, and friendship of all with whom he came into close contact.

CHAPTER IX.

THE MINISTRY.

THIS is to certify that at the annual meeting of the Spoon River Association, holden at Galesburg, Ills., on the 15th and 16th of May, A.D. 1858, the bearer, Bro. James H. Chapin, was received into Fellowship as an accredited Minister of the Gospel, and as such, is hereby recommended to the patronage and confidence of the Universalist Denomination, wherever God, in the order of His providence, may cast his lot.

“OTIS A. SKINNER, Mod.

“WILLIAM LIVINGSTON, Clerk.

“GALESBURG, ILLS., May 16, 1858.”

Mr. Chapin closed his agency of Lombard University after twenty months of work for it, and left Galesburg for Pekin, Illinois, March

18, 1859. The hard work seemed to have agreed with him, as he had improved in health, so everything looked brighter. The hard tug for an education was over. He had accomplished his first great purpose in life, and it gave him great satisfaction. He had a helpmeet who sympathized with and helped him in his whole inner and outer life. At the close of his diary for 1858, he left this record: "During the year 1858 I have been, as it were, afloat, a very uncomfortable situation for a married man, especially for one whose home would be rendered so happy if he had one, by the presence of one whose delight is to lighten the cares and sweeten the joys of her husband, my dear and devoted wife—the richest blessing Heaven ever has, or ever can bestow upon me—the talisman of happiness." Moreover, he had been received into the fellowship of the Christian ministry, and thus attained a position which he had coveted for a number of years, and for which he had also been preparing as he could find opportunity. Altogether, he was so uplifted by renewed health and courage that he

felt equal to a full entrance upon ministerial work. He had occasionally served the church at Pekin; now he received an invitation to become its pastor, and accepted it. The ministry, to him, was a sacred office, and he was in full sympathy with its spirit and work. It was the highest field of human usefulness, toward which he had more and more gravitated during his course of study. He was by nature serious-minded, and, owing to his feeble health, he realized the uncertainty of life; this led him to dwell upon the vital importance of spiritual matters. The moral conditions of life had early dominated his thoughts; affection, duty, virtue, and life itself were sacred. So it was only natural that his education should quicken his whole nature into spiritual growth. He was a born preacher—born to love the things that are essential to the preacher's life—faith in the unseen, communions of the soul with truth, righteousness, and love, and aspirations after perfect holiness. This side of his nature only needed the warming light of such an education as his, to give him a clear consciousness of its power within him. He

always believed that he owed this spiritual strength to his mother, partly from inheritance and partly from her careful training.

All the aims of young Chapin's life had come to be centred in the desire to enter the Christian ministry, if his health should permit. Everything else was settled, but this could only be proved upon trial.

He regarded education as a part of religion, and intellect as a part of the soul, which is to live forever.

The object of preaching, according to his idea, was, primarily, to teach the truths and doctrines of religion; faith, hope, the performance of duties, and cultivation of the affections, being the natural outcome of such teaching. The whole of human life comes legitimately within the sphere of religion, for, rightly viewed, the latter is the greatest thing in life. It embraces, not only the empire of man, but the empire of God. With such a mind, and entertaining such broad and comprehensive views, it is no wonder that Mr. Chapin coveted a life of thought and toil in this highest field of labor.

On Sunday, March 20, 1859, he began his pastorate of the Universalist Church at Pekin. It was a cheerful day for him. He had come to it full of hope, for it seemed to him that he was getting onto the summits of life. He realized that

"Life is real, life is earnest."

He entered at once most heartily upon all of the various duties belonging to church work, the Sunday-school, social and moral problems, as well as upon the practical reforms and improvements of the community.

Being a married man, he must have a house, and in due time one was found; but, like most rented houses in western country towns at that time, it needed to be almost rebuilt before it could be used. The mason, carpenter, plumber, painter, and paperer were all required to put it in inhabitable order. The custom was to put all that work upon the tenant, who could renew it to his taste.

In this enterprise our young pastor found that he needed all the tact, skill, and household knowledge, learned from his mother.

But nothing daunted, he took the different kinds of work in their mechanical order, and had the pleasure, at length, of seeing the house made passably comfortable. "There is health in the work," he said, "and anything for health." There was economy in it also, and that is the country pastor's necessity. A horse and buggy were purchased ; a garden made ; a field rented and planted, all for the health to be found in out-door exercise. All contrivances for pleasure and work in the open air were adopted. Health must be wooed and kept if possible. The gymnastics of varied and pleasurable labor were tried in all conceivable ways. The horse and buggy, with all their useful and health-giving services, were also made to contribute to the needs of the pastorate. Mr. Chapin determined to spend as little time as possible in the study, and as much as possible in profitable labor and in social enjoyment. So these young people began their first pastorate, and tried to continue in this way as a faithful duty to themselves and their people.

Mr. Chapin recorded in his diary that they

ate their first meal in their own house March 20, 1859; that the Ladies Circle first met there, May 10th; that his Sunday-school had its first picnic in his pastorate, May 14th; and its first exhibition, December 1st, which was repeated a week later. His first Communion service was held July 3d, and the Thanksgiving and Christmas services were held in their turn. All these were new experiences to the young pastor, and must be prepared for and the weight of them borne, with their strain upon the nervous system.

"CERTIFICATE OF ORDINATION.

"To whom it may concern :

"This certifies that at Pekin, Illinois, on the 6th day of June, A.D. 1859, Rev. J. H. Chapin was duly ordained as a Minister of the Gospel by the undersigned, called as an ordaining council according to the regulations of the Illinois State Convention of Universalists.

"Given under our hands

at Pekin, Illinois, this
7th day of June, 1859.

"GEO. S. WEAVER } *Ordaining*
"D. M. REED } *Council."*

Mr. Chapin was installed Pastor of the Pekin Church on this same occasion.

CHARACTERISTICS OF HIS WORK.

This year proved to be as eventful a one in Mr. Chapin's life as that of 1857. It saw him settled in the work of the Christian ministry, which he desired to make his life-work. And he showed at once some of the characteristic qualities which throughout his career helped to make him the efficient and useful man he was. One of these was his thorough attention to the *details* of his work.

No success can be achieved in any direction without much patient study and persistent effort. Skill, judgment, and power, are often expended on apparent trifles, but are justified by the results.

This was the spirit in which Mr. Chapin took hold of the work of his first parish.

He sought, as soon as possible, the acquaintance of all his people, and maintained a reasonable intimacy with them, but in each case he was a church friend, not a crony, nor a confidant, not a "hail-fellow-well-met." To his church friends he carried his church inter-

ests ; he was their pastor, and sought to bind them in all friendly and helpful ways, and to their common cause and work. His diary, recording each day's employment, shows this spirit of helpful interest in all his people, and also the careful attention he gave to all parts of his work as a minister. He did not neglect one duty for another. He did not neglect the humbler portion of his parishioners for the more consequential, nor the younger in his absorption in the mind-wealth of the more mature. He worked at the affairs of his little parish with as much single-mindedness and devotion as though it had been the most important post of service in the State. It was so to him, and he gave it the best he had to give with the true consecration of a saint. All posts were important to him, and all hours consecrated to duty.

Another thing his people found out about him was that he seemed always to have a kind of suppressed *cheerfulness* about him, which made him a pleasant man to meet. He was never hilarious, seldom laughed aloud, made few demonstrations of being pleased, but yet

cherished such a philosophy of life, such faith in the prevalence of good in this universe of mind and matter, that he was always on the look-out for good things, and made the most of them when they came. He did not have to be babied, petted, or cosseted in order to feel comfortable, but he had such a fund of common-sense and good feeling that he was agreeable to meet at all times. He was not moody, nor over-sensitive to his surroundings, but was always self-poised and quiet, with the hopeful spirit usually in the ascendant.

His broad humanitarian spirit, too, was active in this, his first settlement, and was manifested in his missionary preaching in the neighboring villages and settlements; in his active zeal for the educational interests of the community, and for the temperance cause.

During his pastorate here he gave two lectures by special request before Teachers' Institutes. He also took especial pains with a course of sermons (designed to be of general benefit) upon the widely prevailing "common sins"; the first subject was "Profanity."

MADE A MASON.

While at Pekin he was made a Mason, and, in accordance with the rules and rites of that Order, went up its degrees step by step, and often gave orations at special gatherings of the brotherhood.

A GOOD TEMPLAR.

To promote the cause of temperance, which was always near his heart, he joined the Good Templars, in order to do what he could through that channel for frail men subject to the terrible drink habit.

PASTOR AT SPRINGFIELD.

Mr. Chapin closed his pastorate at Pekin the last Sunday in February, 1862, and the next Sunday entered upon a pastorate in Springfield, the capital of Illinois. He had often preached for the Universalist church there, and was at home among its people. This was one of the centres of great national interest at the time, being the home of President Lincoln, from which his mighty influence

had gone out to electrify the country. Mr. Chapin was soon made one of the chaplains of the legislature, which gave him an opportunity to be very pronounced in his patriotism. Those were stirring times, and he entered into them with the deep convictions of one whose whole moral nature was aroused.

He began his work for the church in Springfield in his earnest, methodical way. But by this time he was so well known in Illinois as an acceptable speaker on many subjects, that many calls to speak came to him from near and from far, so that going from Pekin to rest did not prove a success. By the middle of the summer he felt more than ever the need of recruiting. He had visited New England the summer before, camped out on Cape Ann with a number of clergymen, and had gotten much refreshment from it. Now it occurred to him that the cooler climate of the upper Mississippi might be beneficial to him; so he resolved to visit his father and friends at Oquawka, and go up the river to test the virtues of that northland air. Early in August he was on his way. On the alert for all sights,

he stopped at the river towns as he went up, and visited all the larger ones like St. Paul, Minneapolis, and St. Anthony, also the lakes, falls, and curiosities of that region ; upon his return he attended the General Convention of Universalists in Chicago. The third week in September he was at home again, refreshed, but of course tired by six weeks of sight-seeing and visiting among friends and strangers. He continued his work through the fall and winter, so as to fill out the year, but resigned the first of March. Many days of weakness and suffering led him to resolve upon some radical change. What it should be he did not know. The first thing was to rest. But he had never learned how to rest for more than a few days at a time. So after two weeks, the spirit of travel moved him to go somewhere. He started for Alton and St. Louis, where by this time he had many acquaintances. This was followed by a trip to Chicago, Sycamore, and Bloomington. He travelled, preached, lectured, in response to calls upon him from various directions, for about a couple of months. He delivered the annual oration at Lombard Uni-

versity commencement, and two weeks later he began to break up his home in Springfield.

ODDFELLOWSHIP.

For the good-fellowship of it and the opportunity of getting near to his fellow-men, he joined the Oddfellows while in Springfield.

ALL ABOUT.

Mr. Chapin went back to Pekin early in the summer and made it his headquarters, preaching there and at other places in the vicinity. The middle of August he started on an eastern tour, which took him to Indianapolis, Columbus, Pittsburg, the battle-field of Gettysburg, Philadelphia, Baltimore, Washington, New York, Boston, and finally to Portland, to attend the General Convention ; on his way he visited the old Cape Ann camping-ground and some of his wife's relatives, and returned in season to give the occasional sermon before the Illinois Convention of Universalists in September.

Mr. Chapin continued his work in Pekin, preaching also in his Lincoln and Fremont

missions till about the middle of March, 1864, when he began to dispose of his library and goods, for a radical change in the order of his life. He had tried many things, but nothing gave him health, and that he must have if it could be found. He conceived the idea of taking a wagon trip across the continent, thinking that perhaps it would benefit him more than anything else within his reach. So he resolved to try it. He and his brother-in-law, Rev. A. J. Weaver, whose health was not equal to the work of the ministry, had talked this matter over and had incited each other, till they had arranged a plan of going together. The time fixed upon was the spring of 1864. So, in March of that year, he ordered a wagon to be made, bought mules, and engaged a driver for the trip. He sent his wife to his father's, settled all business matters, and started into the wild West.

CHAPTER X.

CHAPIN THE TRAVELLER.

WE must not suppose that Mr. Chapin found it a very crushing burden to prepare for a wagon journey across the continent. Though a slender man of delicate health and refined tastes and manners, he seemed to have a constitutional love of adventure and travel. If we could have seen the six-year-old boy crossing the States of Indiana and Illinois in a wagon, we might have predicted the coming traveller. When a boy he used to tell his brothers and sisters that as soon as he became a man he would go around the world. In 1856, when he was struggling to earn money to go through college and to fit himself to enter it, he caught the adventurous spirit of the Kansas emigrants and took a

Mississippi steamboat down to St. Louis, crossed the State of Missouri to the river of the same name, and went up that to the territory of Kansas. It was just at the time when Southern soldiers and squatters were arriving to fight off Northern settlers and save Kansas to slavery. He went to places where it was proposed to build cities, such as Kansas City, Lawrence, Leavenworth, Atchison, and Topeka; he slept on hay-mows, tables, or benches, and went from place to place in the customary but primitive modes of travel. He was among the Southern as well as Northern partisans, and saw personally some of the noted leaders on both sides. He returned by land, through Iowa. It is difficult to imagine any reason for his taking this trip, except the love of adventure. This was in the spring of 1856.

In the autumn of the same year he went to Chicago, there took passage on a steamer and went round the lakes to Oswego, N. Y., thence through the Thousand Islands, down the St. Lawrence River to Montreal and Quebec, went across the country to the White Mountains, on

to Boston, and home by rail. He left very intelligent sketches of both these trips, but without a word of explanation as to why he took them. His diary abounds in the mention of trips apparently taken for no reason but the love of travel. He seems to have been a born traveller; and one of the mistakes of his life was that he did not put more of his travels into books, so that multitudes could have seen the world through his eyes. The wonder is that he was able to endure so much travel, and yet it is probable that he thought it was good for him to be on the wing.

STARTS HIS TEAM.

On Monday, April the 11, 1864, we find Mr. Chapin at Oquawka, getting supplies and loading up for his intended trip. The next day his teamster, Henry Walker, struck westward across Iowa. On the 13th Mr. Chapin met Rev. A. J. Weaver at Galesburg, the latter having come on from the East to go with him. The 14th he lectured before a literary society at Lombard University. On Sunday the 17th he preached at Lincoln. The 20th

he left Springfield, having closed up all his affairs there. On the 21st he started from Peoria at 6 A. M., passed through Galesburg at ten o'clock, Burlington, Ia., at three, Ottumwa at 8 P.M., and reached Eddyville at nine, where he stopped for the night. The next day he went on in a stage and overtook his teamster on the 23d. On the 5th of May they went into camp a mile west of Omaha, with the additional company of some forty teams en route for California. A letter from A. J. Weaver comes in well here. It gives an account of this trip, and outlines somewhat the character of Mr. Chapin as understood by one who was much with him :

"OLD ORCHARD, ME., April 24, 1893.

"MY DEAR BROTHER :

"It was in the spring of 1864 that Bro. Chapin and I resolved to take a trip overland to California for the benefit of our health. He was living at that time in Illinois, and was acquainted with some families who were going overland that season. He made arrangements with them to go in their train ; and all were to meet in Omaha to start about May 1st.

“He purchased a team and camp outfit, and I met him at Ottumwa, Iowa, about the middle of April, where we bade adieu to hotels and houses, and commenced house-keeping on wheels. We reached Omaha in a few days, and a little after the 1st of May our train of about forty wagons was made up. Our route lay up the Platte River, through the ‘South Pass’ of the Rockies, and down ‘Echo Cañon’ to Salt Lake City, along the line where many years afterward the Union Pacific Railroad was built. We took provisions for four months and a small, portable sheet-iron stove. Chapin, by mutual agreement and because of adaptation of means to ends, was made cook, while my duties included the gathering of firewood and caring for the mules; they had to be picketed out on the grassy plains which stretched away like an ocean in every direction. Chapin proved an excellent cook. It is worthy of note that one peculiarity of his character was that whatever he undertook to do he did well. He seemed to have a diversity of gifts, and was as successful in making bread as in making a book.

"It used to be said by the captain of our train, that a man who could cross the plains in an overland train, and keep in good temper all the way, was sure of heaven when he died, and, moreover, he considered it a feat that no one except an angel could do. But through all the storms, dust, dirt, and disasters of a life on the plains, Chapin was master of his temper.

"One man used to say : ' No man, religious or otherwise, can cross the plains and not swear.' But his experience with Chapin caused him to modify the statement. There is such a thing as rising above one's surroundings, and this was exemplified by him all the way from Omaha to Virginia City.

"I think both of the aforesaid traits of character grew out of his well balanced nature. In all danger, he was cool and collected. He was not like David ; he never said a thing in haste.

"Dr. Ballou once said to me when thoughtlessly I whistled in the college library, ' I suppose it whistled itself.' If he ever made a mistake, it was not because he did n't think.

With him all acts were premeditated. His equipoise was remarkable. It was not easy to get intimate with him, because he was reserved to a remarkable degree, and seldom took others into his confidence. Notwithstanding this singular reticence, he had a spirit of great benevolence. He could not be mean. If sin consists in purposely injuring or trying to injure another, he was nearly sinless. And yet sympathy was not paramount in his nature, but was rather a quiet, gentle stream that never swelled and overflowed its banks. Indeed, there were no floods in his soul. It was the placid lake, and not the restless sea. His imperfections did not consist of sin, or the desire to get the better of others. His benevolence was too great for that. Perhaps, too, he was really unconscious of his own abilities and importance. The greatest compliment I ever heard paid to a man was when it was said of him that he was superior to all his neighbors, and all knew it but himself. He certainly did n't show by his words or acts that he was aware of it. His habits were pure. He never yielded to vice, nor stooped to vul-

garity. His inborn sincerity and transparent honesty made intrigue totally foreign to his nature. He was a natural student, and had the happy faculty of putting abstruse thoughts into very simple language. He could express the results of scientific research so clearly that a child could understand them, and in this quality few scholars surpassed or even equalled him. A great fault in Herbert Spencer and in scores of other leaders of scientific thought is that they write for only a few readers. Simplicity in language is a rare gift among eminent scholars.

“In the intellectual realm Chapin was not a Columbus. He had a natural love for things made sacred by age. Old ideas and old institutions, especially in the religious matters, had for him a great charm, and it pained him to be obliged to part with them in order to be in harmony with the discoveries of the new age. He was not made for a pioneer in this direction, and had but little of the adventurous spirit which cuts loose from the traditions of the past, and embarks upon a tempestuous ocean to discover new ideas and formulate

creeds of religion. But after the new world is discovered and found to be a solid reality, he would be a leader in classifying and organizing its forces and developing its powers. In all his intellectual work he was conservative. His large caution and native prudence prevented him from being otherwise. He was not a seer, but had great wisdom. His thoughts were not inspired, but were the results of his own careful analysis.

“Owing to his methodical habits he was enabled, though never strong in body, to accomplish a vast amount of work.

“After reaching California, he entered upon the work of raising money for the Sanitary Commission. It was in the time of the war of the Rebellion. The disloyal element had been strong and rampant on the Pacific coast ; but Starr King’s voice had calmed and converted it to the Union cause. Chapin was the right man to plead for this cause in a community consisting of Northern and Southern men. No insults from Secessionists could anger him, and no man was brute enough to lay rough hands on the slender form, with its

broad brow and pale, scholarly face. He carried the work through with marked success and to the entire satisfaction of Dr. Bellows, the President of the Commission.

“Yours affectionately,

“A. J. WEAVER.”

The train was three months in crossing the plains and reaching Virginia City. One week later, August 12th, he reached San Francisco, four months and one day from the time he began to pack his wagon at Oquawka. Here were adventure and travel in variety. His diary gives the detail of his experience in roads, country, and weather, in such words as these: “Desert,” “timber,” “level,” “hilly,” “sandy,” “rocky,” “hard-pan road,” “made 70 miles in 24 hours,” “water-pail frozen over in August,” “Indians about,” “snow on the mountains,” etc., etc. He does not record a single instance of being unwell, which is most unusual. “Unwell,” “quite unwell,” “very unwell,” “sick for a number of days,” are very common notes in his daily jottings.

CHAPTER XI.

AGENT FOR THE SANITARY COMMISSION.

AFTER looking about San Francisco, Sacramento, and Stockton for about three weeks, finding old friends and making new ones, and talking much with the managers of the Sanitary Commission, he concluded to take up the work of that Commission under the title of the AGENT OF THE CALIFORNIA BRANCH OF THE UNITED STATES SANITARY COMMISSION.

When the war of the Rebellion broke out California was divided in its sympathies. Many Southerners were in the gold mines; many Northern men also who had broken away from the ideas and customs of civilized society. It was a new and wild country. For a while it seemed uncertain which side California would take in the war. But one man turned the

scale in favor of the Union. That man was Rev. T. Starr King, a Universalist minister, and son of a Universalist minister, at this time preaching for a Unitarian Society in San Francisco. A man of great nobility of character, of fascinating speech and magnetic personal power, he took up the Union cause and won the State to it in a brief time. But unfortunately for the cause, he died as soon as he had done this great work.

Dr. Henry W. Bellows of New York was sent out to take Mr. King's place in San Francisco, until a successor could be found. Dr. Bellows had been appointed President of the Sanitary Commission work which was to make friends for the Union cause and raise money for the Union soldiers in the field. The work was just begun and needed a leader with a persuasive voice and patriotic wisdom to organize and prosecute it. Mr. Chapin seemed to be the providentially sent man. He accepted the agency on the 5th of September, 1864; went to Nevada City on the 7th; gave a lecture about the Sanitary Commission on the 8th, and organized a Soldiers' Aid Society,

having aroused the whole population in behalf of the Union cause. The next day he went to Rough and Ready and accomplished a similar result; the day after to Grass Valley, to awaken everybody's interest and co-operation; then to You Bet, to Red Dog, and so on over the whole State, organizing the people into societies which should work right on, raising money for the Union cause till it should be victorious. In the years that he prosecuted this work he travelled all over the State and a good part of Oregon, delivered seventy-nine regular addresses and probably spoke to nearly all the people of the Pacific slope. He was no doubt the best-known man in the whole country and had the most friends. His own account of the work, as given in one of his lectures on "The Pacific Slope," will best show what it was.

"During the years 1864 and 1867 I traversed the Pacific coast from Mexico to British Columbia, and from Carson River to the Golden Gate. A more cordial reception no public servant ever met, and a more generous response to his appeals could not be desired.

Societies were formed to make regular monthly contributions, and a thousand novel schemes were devised to raise money for this laudable object. The desire of the people to hear, at first hand, about the war and the work of the Commission, was something marvellous. In the absence of public buildings a saloon was often the only available place for a meeting. No matter, the people came all the same. Through the San Francisco papers my mission was generally known. I sometimes reached a mining camp in the afternoon, when a meeting would be announced and Indian runners sent to the neighboring camps, and before dark the largest hall or room in the town would be filled with curious and eager listeners. At Monte Cristo I was told that every man and woman in the place was at the meeting. At Red Dog and You Bet, two camps about a mile apart, there was a strife as to which should have the meeting—each claiming that it was the principal place. I compromised the matter by holding a meeting in each place. At El Monte, near the Mexican border, the women came in their sun-

bonnets and quite filled the front room of the hotel, and the men with bowie knives and revolvers strapped around them—the custom of the country—sat on the fence under the pepper trees in front, while I stood on the little porch and talked for a full hour. At Grass Valley, just after the fall of Richmond, I took from the meeting to my hotel nearly \$2100 in gold coin. And when the final report of the Commission was made it appeared that more than \$1,400,000 had come from the Pacific coast. The general management of the work was in the hands of Rev. O. C. Wheeler, a highly respected Baptist clergyman, long a resident of the State, who had his office in San Francisco; but it fell to my lot to do most of the canvassing."

He received many testimonials from the hardy miners of their appreciation of him and his work. At Silver City he was made the recipient of an elegant silver-mounted cane fashioned from the same lot of wood and bullion as were the silver-mounted maul and wedges sent to President Lincoln.

During the canvass in Oregon he travelled

by special coach through the State with the "Colfax Party," consisting of Hon. Schuyler Colfax, Speaker of the House of Representatives, Gov. Bross of Illinois, Richardson of the *New York Tribune*, and Sam Bowles of the *Springfield Republican*, who made a flying trip across the continent in the summer of 1865.

Mr. Chapin's work on the Pacific slope in behalf of the national cause was of great value to that cause in unifying the people of that section, and of value to themselves in cementing their patriotic affections for their country. It was also of special value to the whole country in the stimulus it gave to the people, in a time of despair to many and of peril to all ; for through the *Chicago Tribune* and *New Covenant*, he kept the people of the East informed of the progress of his canvass, and of the enthusiasm of the people of the Pacific slope for the Union. It is not often that one man has such an opportunity for great usefulness put providentially into his hands.

NORTHWESTERN SANITARY FAIR.

Mr. Chapin spent about a month of the time that he was in California, in the interest of the great Sanitary Fair held in Chicago in behalf of the Union cause. Through his wide acquaintance he set a multitude of hands at work gathering curiosities from the groves, mountains, and mines of that then new part of the world, and making articles for sale: among them was an immense number of pin-cushions made from the soft bark of the big trees. Barrels and barrels of things were sent to the Fair and largely increased its income.

Mr. Chapin took occasion to visit the most notable mines; and places of interest, like Shasta Mountain and other cloud-piercing peaks, the Mariposa grove of big trees, and the Yosemite Valley. Had he been doing nothing else but seeing the sights of the Pacific coast he could scarcely have had better opportunities for gratifying his eyes, or informing his mind on the geography and geology of that country and its relation and value to the rest of the world. As a traveller it enriched his mind. And his home-

ward trip added still more to his store of knowledge concerning the material world in which he lived and in which he took such a deep interest.

On the 13th of September, 1865, he left San Francisco on the Steamer *America* for New York, by the way of Nicaragua. A pacific passage of fifteen days on the Pacific Ocean took him to his landing-place opposite Lake Nicaragua; a mule conveyed him to the lake; a lake steamboat to the eastern coast; and the steamer *Ericson* took him through the Bay of Honduras, the Caribbean Sea, the Gulf of Mexico, and the Atlantic Ocean to New York. On the whole it was a fine trip in the service of his health and of his country, as well as for his personal pleasure. He especially enjoyed it for the great opportunity it gave him for the study of the geology of the country. He left college thoroughly interested in the study of geology and kindred sciences. His travels before had increased that interest. This stimulated it to a permanent enthusiasm of his whole intellectual nature.

He arrived at New York the 19th of October. The next day he reached his wife, who was sick at her mother's home in Alstead, New Hampshire, after an absence of eighteen months.

CHAPTER XII.

THE FREEDMAN'S AID COMMISSION.

BEING much strengthened by his eighteen months of out-door life on the plains and on the Pacific slope, Mr. Chapin felt like returning to Illinois and devoting himself anew to the ministry. That work was the most congenial to him, and that life the only one that he found altogether satisfactory. But his wife was very ill, and there was little hope of her immediate recovery; so, being under the necessity of earning his living, he turned his thoughts at once to the Freedman's Aid Society, the object of which was to establish and support schools in the Southern States, and to encourage and counsel the colored people who had so recently gained their freedom. He had quick sympathies for the

oppressed everywhere, but he felt under obligations to help this race, made bondman by our laws. After a visit of a few days with his wife, he went to Boston, October 30, 1865, to see if he could secure an agency for the Aid Society, returning to Alstead the same night.

His work in California had been so well done that his name was familiar to the humane and loyal all over the North. So he had but to visit the officers of the Freedman's Aid Commission to have their door open to him at once. In a few days he arranged to take full charge of the Freedman's Aid work in New England. He began at once in Keene and Walpole, New Hampshire, both places being near Alstead. His plan of work was similar to the one pursued in California. He went to a town, visited personally the leading friends of the freedmen, got up a meeting, gave a lecture, and organized a society to raise money and to keep the people informed on the general subject. So he went from town to town organizing practical aid for the freedmen. He kept an oversight of these societies, linked them closely with the official manage-

ment at headquarters, made them acquainted with each other, provided for them the best speakers of the country, and scattered among them the most intelligent and humane literature of the time.

The following statement about the officers of the Commission and its object, taken from one of his circulars, shows the high character of the Society and the kind of men he was associated with, beginning with the Governor of Massachusetts :

NEW ENGLAND BRANCH FREEDMEN'S UNION COMMISSION.

(Recently New England Freedmen's Aid Society.)

" This Commission is constituted to aid and co-operate with the people of the South, without distinction of race or color, in the improvement of their condition, upon the basis of industry, education, freedom, and Christian morality. No schools or supply depots shall be maintained from the benefits of which any shall be excluded because of color."—*Art. II., Constitution.*

President :

Hon. John A. Andrew.

Vice-Presidents :

Rev. Jacob M. Manning.	Rev. William Hague, D.D.
Edward Atkinson.	Edward L. Pierce.
Rev. Edward E. Hale.	Rev. R. C. Waterston.
Hon. Jacob Sleeper.	Dr. Le Baron Russell.
Rev. J. F. Clarke, D.D.	William Lloyd Garrison.
Dr. Robert W. Hooper.	Rev. H. M. Dexter.
Prof. William B. Rogers.	Hon. Thomas Russell.
Rev. E. S. Gannett, D.D.	Rev. George H. Hepworth.
Edward S. Philbrick.	Rev. A. A. Miner, D.D.

Maine.

His Excellency S. Cony.
Hon. I. Washburne, Jr.

New Hampshire.

Hon. I. Goodwin.
T. H. Leverett.

Vermont.

Hon. C. W. Willard.
Hon. A. B. Gardner.
Rev. Norman Seaver.

Rhode Island.

Hon. Seth Padelford.
John Carter Brown.

General Secretary :

J. H. Chapin, Studio Building.
BOSTON, MASS.

In this, as in every other work in which he engaged, Mr. Chapin was associated with the best men of his time, and he was at home with them from instinct and quality.

His activity in this work was characteristic of him : whatever he undertook he worked at early and late. He had an office in Boston, where he was addressed, held official meetings, and did the business of the Commission. His first step was to organize Aid Societies in all the towns of Massachusetts, so as to get the whole State into sympathy and co-operation with the work. Then he went into Vermont, where he found a sympathetic and fruitful field. Next he visited Maine ; then New Hampshire, Connecticut, and Rhode Island, uniting at length the whole of New England

in the interests of the freedmen. He went over all these States several times; in fact, he shot back and forth like a weaver's shuttle, from his office in Boston to his wife's home in Alstead, and in like manner he moved back and forth between Boston and his field of work. In 1866 he went twice to Washington and to Virginia on a tour of inspection of the freedmen's schools, and of consultation with such friends of the cause as General O. O. Howard, Senator Charles Sumner, and Chief Justice Chace. In 1867 he took a more extended tour of inspection, beginning at Washington and going through Virginia, North and South Carolina, Georgia, Florida, Alabama, Tennessee, Mississippi, Kentucky, and West Virginia. This took him to the principal towns of the Southern States, and gave him a chance to study the conditions of Southern society, business, and politics. It was a rare opportunity for him to judge of the best means and methods for the restoration of feeling between the two sections of the country. He saw the possibilities of a rich future for the whole country, South as well as North, the

two sections and the two climates being needful to each other. He was a Western man, reared and educated there. His sojourn on the Pacific coast, where the population was made up from the North and the South, had given him an insight into the character of the people when united to form a new community ; now he could study the New Englander and the Southerner in their homes and see how, by the light of broad and humane principles, they were to become one prosperous and happy people in the not far off future. In the addresses given wherever meetings were held, he discussed these matters with entire freedom and great hopefulness. In his canvass for the freedman he gave, many times over, his lecture on "Pacific America." The people were everywhere eager to hear about the wonderful country beyond the Rocky Mountains. On account of his growth and education in the Mississippi valley, his travels and canvass on the Pacific slope, and his close acquaintance with the people of the Atlantic slope, he might justly have been called one of the best informed men of his time upon the country

and society of America, especially as he was then not thirty-five years old. There is no doubt but that his inbred fondness for travel fitted him for this work as few other men ever were fitted. He gave absolute satisfaction to the officers of the Commission who employed him, and they were among the most honored and intelligent of his time. He travelled with his eyes open to see the country as well as the people, and his lectures on "Shasta Mountain," "The Mariposa Grove of Big Trees," "The Yosemite Valley," and "The Yellowstone Park," demonstrate this very plainly.

One of his marked mental qualities was his very retentive memory of faces, names, and places. If he had once known a man, he seldom failed to recognize him, no matter where he met him, and he usually recalled his name at sight. He was accustomed to keep up his acquaintance with men, by calling on them if in their vicinity. He would often put himself out a good deal to call on a man he had once known, rather than let pass the opportunity for kindly recognition. He was a very friendly man, and made friends easily

and kept them. He was not demonstrative in his friendship, but sincere. And that sincerity did not fail to manifest itself on all proper occasions. He had a profound respect for men, and esteemed it a privilege to know them well enough to be counted their friends. There were few men of his age who had so many friends, or so wide an acquaintance that ripened into friendship.

Mr. Chapin held on to this freedmen's work till New England was thoroughly organized to carry it on. And even then he did not give it up at once, but continued to give occasional lectures in relation to it, to attend its Board meetings, and look after its interests for some months after he had taken hold of other work. He employed other lecturers on the general subject, especially men of note and influence. It was a time of general interest in the freedmen. The freedman's day had come. Everybody thought and talked about him; and Mr. Chapin shared the enthusiasm of the hour, in behalf of this new citizen thus thrown upon the country and upon his own responsibility by the fortunes of the war. He was glad to do his best work for him.

However, the fever of interest in his behalf could not be kept up for a great length of time. When that subsided, Mr. Chapin thought it best to accept other work which opened up before him, though he always retained a benevolent interest in the colored race.

CHAPTER XIII.

AGENCY OF THE MASSACHUSETTS UNIVERSALIST CONVENTION.

THE Centenary year of the Universalist Church of America was approaching. Its people felt that it must be celebrated in a way to make it profitable. To do this and make it a remarkable occasion, it must be planned for, and all needful arrangements made beforehand. Who should be appointed to superintend this work? Most of the ministers competent to do it were already in pastorates or professorships. Here was J. H. Chapin, a man of great ability, who had made the Sanitary Commission a great success on the Pacific Coast, and the Freedman's Aid Commission in New England. He knew everybody and was equally well known; why

is not he the man for this work? "To be sure he is" said the managers. He was consulted, and it was found that he did not propose to carry on the work for the freedmen much longer, but let it run on by its own momentum as long as it would, while he should devote himself chiefly to something else. So the Board of Management of the Massachusetts Convention of Universalists arranged with him to become its financial secretary, to engineer the work of the Centennial celebration, and to co-operate with other State conventions and make it a general affair. This arrangement was entered into April 12, 1868. The Centennial celebration was to be in September, 1870. So he had nearly two and a half years in which to make and execute plans for this celebration. But, in addition, he was to do also the regular work of the convention, which was to look after feeble parishes, found new ones, aid parishes destitute of pastors to secure them, and to look well after the finances of the convention. It was no light task that he assumed; and the work reached to all parts of the State.

The roots of the Republic were deep in the soil of the old Bay State. Plymouth, Salem, Boston, and Springfield—the home of his ancestors, were here, as well as Lexington and Bunker Hill, Faneuil Hall and Boston Common. He had already grown somewhat familiar with the places and things, so wrought into the early history of the country as to have become household words, but he was anxious to know more, and here was the whole State to study as an open page. It was an inviting proffer, and suited to his family necessities, for it gave him work near Alstead, where his wife was living. It suited his inclinations also, for it was somewhat akin to a pastorate, a bishopric without the name. So he most cheerfully entered upon this new and very responsible field of work. It involved a great deal of travel, and this aspect of it was inviting to him; for travel was his pastime. There was no passage of the New Testament more delightful to him than the missionary command, “Go ye into all the world and preach the gospel to every creature.” To go into all the world was the

first thing he craved in relation to outward things ; and to " preach the gospel to every creature " was the thing he most craved as a Christian man. His diary records the pleasure he found in going throughout the State preaching the Gospel to as many as would hear him. And he often went beyond the bounds of the State into all parts of New England, once into Canada, often into New York, once to Washington, D. C., and once into New Brunswick.

He worked hard at his task, and occasionally went so far beyond his strength as to be laid up with illness.

As the year for the Centenary celebration approached, his work increased. But the help increased also. Centenary meetings were held everywhere in our field. Centenary speakers multiplied, and waxed eloquent to ears filled with the spirit. Centenary enthusiasm filled all our churches. It became a noted revival season in the Universalist Church of America, the results of which are felt and rejoiced in to this day. Of course, it was not owing entirely to one man's work, everybody entered with zeal into the movement ; but it was well

planned, well managed, well led, and the harmony of the movement made it powerful. The moving spirit of all was wellnigh invisible, but directed so wisely that, like the work of the Sanitary Commission on the Pacific Coast, and the Freedmen's Commission in New England, all went smoothly forward to a grand consummation.

THE CENTENNIAL.

The gathering of the churches took place at Gloucester, Massachusetts, the location of the first Universalist church founded in America. The occasion was the annual September Convention, and was one of great interest—in numbers, far surpassing any gathering of Universalists ever convened in this country before or since ; in spirit, powerful and uplifting ; and in the harmony and wisdom of its councils, altogether satisfactory. All our force, centred for once in the General Convention, showed the weight and numerical strength of our church in America. The financial offerings of the whole Church, made in honor of the year, were for the Murray Fund, \$102,228 ;

for other Centenary offerings, \$846,309; making a sum total of \$948,537; these figures were given by our Church historian, Richard Eddy, D.D., in his *Universalism of America*.

Mr. Chapin was fortunate in having the charge of important works just at the right moment. In California he followed T. Starr King, whose patriotic eloquence had roused that State to loyalty in a time of life or death to the Republic; in New England he befriended the freedmen when the New England conscience was penitent for its sin against the colored man in bondage, and its heart was tender towards him in freedom; now he was put in a leading position in his Church just when the whole Church was waking up to a great occasion, and all his brethren were of one mind as to what needed to be done. On all these occasions he seemed to be the man providentially sent to do the required work. In every position to which he was called he was wise, tactful, and faithful, but true to his own convictions, and he won the co-operation of all with an ease natural to the man.

But when the great celebration was over his

work must go on. The fragments must be gathered up. The kindled zeal of the Church must be kept alive and utilized. And so he went on in his own quiet and methodical way.

Early in the month of October following the Centennial, he went to New York, and up the Hudson, stopped among the mountains for a while, preached at Albany and at several places in western Massachusetts. The last of October he went to Washington, D. C., to preach there, and visited Mount Vernon and the governmental departments. He spent the winter and spring in travelling, preaching, looking after the interests of the Church, and caring for his sick wife.

THE GREAT SORROW.

The great sorrow which he had been dreading for years came at last. His wife passed away the 12th of April, 1871. A slow but utter breaking down of her nervous system completely undermined her health, and there was but little help to be had from the medical skill of that time. This nervous prostration

made her as he said in his diary, "the greatest sufferer I ever knew." Years of worse than pain were endured,—sleeplessness, and at last a nervous sensibility that could not bear light, noise, or quick movements about her. In her early strength and ambition she had been prodigal of her powers. Of an intense nature and with a great ability for usefulness, she found so much to do, enjoy, and bear, that she almost constantly overtaxed herself, and failed to learn soon enough the need of watchful self-restraint even in doing good, and of a careful husbanding of all her resources. She was the victim of her own noble intentions. The great practical lesson of taking proper care of one's health, many noble natures fail to learn in season, and this was her mistake. She lived in a grand time and wanted to make a full use of her opportunities and powers. And so, like many another, she broke down early, in spite of the best provision by nature for a long life.

The strain upon her was an almost equal strain upon her husband, though his quieter and more philosophical nature enabled him

to bear it better. She had been cared for so much by her mother and her sister, Mrs. Frances E. Dickinson, and her friends with whom her sick years were spent, that he was fortunately saved from the exhaustion of seeing all the time her sufferings; and they realized how great a benefit it was to him. They were several and could take turns, he was one and could not divide his load.

Now the inevitable had come; but he had so often faced the inevitable that he knew how to do it. The comfort in the hopes of our religion, which he had so often ministered to others, now came to him with its peace-giving force. Another help was the thought of his little daughter, Mary Asenath, named for her two grandmothers. She was a precious object to live for; and his health must be nourished to serve this sacred purpose.

Quickened by this inspiration he went on with his work which was all the time widening and reaching out into new fields, one of which was lecturing. Many people were anxious to hear his lecture on Pacific America. He had seen that wonderful country—the mountains

snow-capped and wild, the cañons and caves wilder still, the enormous trees, the Yosemite Valley, and all the rest. They might never see them with their own eyes ; the next best thing was to hear about them from one who had seen them. So the calls came from many quarters for this lecture, and kept coming through the whole six years of his Boston sojourn. Other lectures had their special interests, and particularly so to the scientific, were those upon the Yellowstone Park and Shasta Mountain. The freedmen and their schools were themes on which he lectured much to the humane and patriotic. With all these duties he was kept much on the wing, but this suited his voracious eyes which never tired of seeing. During this Boston sojourn he perfected himself in the study of Atlantic America, which included Canada and New Brunswick, as well as the Eastern and Southern States. Surely, he was a well-travelled as well as a well read American.

CHAPTER XIV.

PROFESSOR AND FINANCIAL AGENT OF ST. LAWRENCE UNIVERSITY.

ON the third day of May, 1871, about three weeks after the death of his wife, Mr. Chapin met in Albany, at the residence of Rev. J. H. Hartzell, Dr. Elbenerer Fisher, President of the Divinity School of St. Lawrence University. The meeting was at the instance of Dr. Fisher, and the object of it was to consult with Mr. Chapin in regard to his taking a professorship in the University and the financial agency of its affairs.

On the last week of June he attended the commencement of St. Lawrence University, and recorded in his diary on the 27th : "Met a committee of Trustees. Am appointed Professor of Physical Sciences, etc."

On the 26th of July he held a conference with the Universalist clergymen of New York City with reference to an educational meeting in the interest of the University. The last week in August he attended the N. Y. State Convention of Universalists, with the financial problem of the University on his mind.

Early in September he took a week's vacation in Canada, "running the Rapids," visiting Montreal and Quebec again, also a number of new places. Later in September he attended the General Convention of Universalists in Philadelphia.

On the 2d of October he left Boston for Canton, N. Y., which he reached on the 5th. This made another new turn in his eventful life. Mr. Chapin had been considering this step for a good many weeks, perhaps months. For some eight years he had been doing as he could, rather than as he would. These agencies were not to his tastes, only as they gave him opportunities to travel and good objects to work for. But the trend of his mind, the supremacy of his moral nature, and his educa-

tion, all pointed to a more stable and regular vocation. The two great desires of his early life had been to be a teacher or a preacher, with the weight inclining, in all his later years, to the clerical profession. But his own lack of health, in the first instance, turned him from it to seek physical improvement in California, and later on, his wife's illness forced him to take whatever work he could get. Now he begins to be in a condition to follow his inclinations. His connection with this university in any capacity would put him in the lines of his tastes and sympathies. So he went in hope, yet with a feeling of uncertainty as to the immediate outcome. The institution was young and poor, and sadly in need of money. It was in a section of country more prolific of brains than goods, abounding more in plain, intelligent homes than in rich incomes. It was the only college in Northern New York, and needed to be sustained, as great usefulness was before it. The St. Lawrence Valley must have a great future before it. Its fertility of soil, healthful climate, and waterways to the world, were greatly in its favor. The early

struggles of the college for existence would doubtless be the hardest. Once rooted, it would grow. Once planted in the affections of a growing body of graduates, it would begin to have a permanent hold of life. This was the general view of the situation. And Mr. Chapin felt that it would be good to work for such an institution. So he accepted a professorship in the University, with the understanding that he should, for a time, serve as its financial agent. He at once took the field, and went from city to city, and town to town, and man to man, working up an interest in its behalf that would reach the donation point. The time was unfavorable, as nearly all Universalists had contributed to the Murray Fund, or made some special centenary offering the year before. Few were used to giving every year to the institutions of their church. All were in favor of the University—believed in Universalist colleges and Theological schools; and it was common for them to give a little—enough to get rid of the agent. But he found in many quarters that an excuse for not giving much was made, on account of the out-of-the-

way location of the University. It ought to be in the central, southern, or western part of the State, many said. Finding the commonness of this excuse, he raised the question as to how much would be given if the University were removed to Hudson, or Utica, or Auburn, or Buffalo. And he canvassed these towns to see what support would be given it in each of these places if it were removed there. He was fair with the people. If they bid for it he would hear the bids. It was not an impossible thing to move the institution. Many strong friends and enough of them would do it. He counselled union and generosity, wherever it should be placed. It could not be at everybody's door ; but nevertheless it would be the institution for all the friends of the cause they loved. An earnest discussion was held upon this subject, and it probably did good. Not much money was raised for the institution at that time, but it remained at Canton, where it was first located, and the merits of that place as a location were better understood. The discussion subsided at length, but more friends arose and a greater inter-

est was aroused in the University than ever before, and many strong friends in different parts of the State resolved to be its patrons and financial supporters.

In the spring of 1872 Professor Chapin began to have classes in the University and to lecture on several subjects, especially on Geology and Mineralogy. He made the most he could of the time until commencement, after which he took the field again in the financial interests of the College, pushing them through the summer and fall. His financial canvass was not a brilliant one in regard to immediate results, but it involved an immense amount of travel and hard work. This was faithfully done, and he cleared away some old difficulties and prepared the way for better things to come. His diary record of this work indicates the thoroughness of his endeavor and the constancy of his efforts in its behalf. Ministers and people alike had to be aroused to an interest in university education. It was preparing the way for what now exists among us. The time had come for colleges to have a greater place among our



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people—for them to be the people's institutes. Education, with other things, was looking upward. And this canvass of Professor Chapin had its place among the things that led to present results.

Another item of the education of to-day entered into this work of Professor Chapin. St. Lawrence University had adopted the plan of co-education of the sexes for its policy, or rather had rejected the idea of sex in education as unjustly exclusive. It was the first institution of the East which had attempted so liberal a policy. Oberlin of Ohio, and Lombard of Illinois, where Dr. Chapin was educated, and perhaps some other institutions of the West, had risen to this as the just and proper thing to do, but the Eastern public had not come to a hearty acceptance of this policy. Not one college east of Oberlin had opened its doors to women when St. Lawrence did so.

This, no doubt, was an obstacle in Professor Chapin's way. Conservatism makes slow progress. It has little money for new things, but is often most strongly entrenched among moneyed men. A college was a new

thing for Universalists. The old men among them who had made fortunes had done so without any college aid. They did not see any special use for one, if it was going to cost much. And to have one for the education of women was quite beyond their conception of utility. Professor Chapin had certainly undertaken a hard task. He was attempting to educate a people to something entirely new in their experience. While they gave it a tacit assent, it was not hearty enough to carry money with it. It did not enter into the list of things in which they had planned to invest money.

The Professor was in his proper field out among the people. They needed educating—especially the men of means, and perhaps he was never more useful than in teaching the people the uses of the college for their young men and women.

Just while this chapter was being written word came that Lombard University, Dr. Chapin's Alma Mater, at its commencement in June, 1893, conferred the honorary degree of Doctor of Divinity upon Rev. Augusta J.

Chapin,—the first degree of the kind ever conferred upon a woman. This indicates the growth of the educated mind in all liberal and progressive ideas.

While raising money and teaching college classes by turns, Dr. Chapin accepted many invitations to lecture on his popular western world themes. To read the record of his flitting about from one part of the country to another—his night travels, exposures, and the nervous strain of meetings, lectures, and social convivialities, one would think that no well man could long endure such arduous labors. And yet throughout his whole life he did these things, and most of the time lived under a high pressure. But every little while he gave out, and sought a change for rest. So now in less than two years from the beginning of this double task for the college, he began to feel his strength giving way and the need of another change. A still further strain upon him while doing all this, was made by visits to all the New York colleges and to a number of those in Massachusetts. He wanted to study their methods, equipment, and men.

So whenever he was near a college, or could easily get to one, he made it the occasion of a visit for a day or two, so that he might know their men, means, and work. Besides all this he preached many Sundays of every year and attended as many conferences and conventions as he could reach. There is not much doubt but that, with all his feebleness of health, he had a constitutional hardiness that enabled him to endure a great deal. The wonder is that he bore so much.

CHAPTER XV.

FIRST TRIP TO EUROPE.

PROFESSOR CHAPIN left Canton to prepare for a visit to Europe, in company with Dr. J. H. Hartzell, January 29, 1873. Two months were spent in the preparation, in going about on the little missions that seemed always attractive to him. They left New York March 29th, on the steamer *Egypt*, and reached Queenstown April 9th. They made a hurried trip through Ireland, Scotland, and England, visiting the principal cities and their churches, colleges, and public buildings of historic interest, and the birth- and burial-places of noted men. After a two weeks' run through rural England, they crossed the channel into France, and made their first stop in Paris, April 22d. After three days of sight-

seeing in Paris, they left for Italy, crossing the French Alps and Piedmont. They went directly to Genoa, and sought the things of interest in that old town and vicinity. Here they separated. Hartzell took a short continental trip, but Chapin gave larger liberty to his eager eyes. He stopped at Venice and visited the Rialto, the Bridge of Sighs, St. Mark's Cathedral, the Palace of the Doges, and other places of interest in the city and its neighborhood. Here he met several Americans—one man and his daughter from Utica, whom he knew and who joined him for a day in sight-seeing. From thence he went to Athens, and recorded his geological study of the hills and rocks on the way, and his study of human nature as seen in the stone huts and thatched roofs, vineyards, olive groves, and linen-washing, along the lowlands. He had a rough sea-voyage, and had to stop at Corfu for a time because of it. At Athens he found much of intense historic interest ; the Bay of Salamis, the Acropolis, Mars Hill, and other hills about ; the Stadium, the Arch of Hadrian, Xerxes' Seat, a Greek school, the university,

and a Greek church, in which he heard Rev. George Constantine preach in Greek. Everything he saw spoke to him of what he had read and studied. Here he met a party of American travellers, whom he joined in sight-seeing, and later still he met Rev. L. J. Fletcher, D.D., of the American Universalist church, and also Hon. E. H. Roberts, of Utica, N. Y. He left this intensely interesting region after six days of observation, which reawakened all he had ever learned of Greece, its men and institutions, and went on to Constantinople.

Here he met another condition of human life—the rule of Mohammedism and human society under it. He visited the principal mosques—saw the Sultan go to prayers—the seven towers and triple walls, the bazaars, the business quarters, and the homes of the people. Going on he sailed up the Bosphorous on the far-famed trips to the Black sea, and returning two days later, made this record in his diary for May 17th: “Leave Constantinople at 1 P.M. for Italy—day and sea very fine. Mt. Olympus snow-clad, in plain sight.”

Passing by the “Plains of Troy,” through

the Grecian archipelago and the Peloponnesian sea, by ancient Sparta and Cape Matapan, in sight of snow-clad mountains most of the time, our traveller reaches Naples at 7 A.M. May 22; spends the day in taking in the sights of the old city; goes the next day to Capri and its blue grotto, and to Sorrento, where a donkey took him to the heights above for the fine views which such eyes as his never tire of looking upon. The day following, he drove to Pompeii and after seeing the ancient town so often wrecked by the fiery deluge from the volcano, took a horseback ride up Vesuvius and stood in its crater, now as cool and solid as any granite-capped mountain.

Here was his opportunity to study a real volcano at rest, and to see from its top the fine environment of this renowned mountain. Here were the ordinary rocks of mountain ranges, and the lava rocks of different ages, even those of the last eruption a few years before. Greatly did he enjoy it.

That same afternoon he went to Rome to be among things made familiar by the study

of Latin, and which have entered largely into the history of the world. Of course the first place to go to was Capitol Hill, to see it in its relation to the surrounding country and objects. He had read, also, of "seven-hilled Rome," and, possibly, expected to see them from this place. The next thing to see was the Capitol itself, solid and grand as rocky architecture could make it, and all the ancient buildings about it which were woven into the history of that very historic country. Surely the past came upon him like a flood, as he stood there looking upon those piles of chiselled rock, chiselled by men who little dreamed of the world we live in to-day. Then there was the Roman Forum where the great voices of the past were heard on all the important occasions of their times; and the Coliseum, named for its immenseness! These were the sights of the first afternoon in Rome.

He began the next day by paying his respects to the Pope. He made a study of the Vatican, going from building to building—the museum, the library, the Vatican statuary, and St. Peter's church. Later on he was in the pic-

ture galleries of Rome, to decide for himself whether the renowned pictures, "The Transfiguration," "The Last Judgment," and others, were worthy of the renown they have attained. The next day he took a drive outside the walls to St. Paul's, the Appian Way, Catacombs, St. John's Lateran, went across the Tiber, and to all the outside sights in general. The last day he looked at the great structures on Palatine Hill—the Palaces of the Cæsars,—the Arches of Titus and Constantine, the Capitol and Forum again, and the city at large as far as he could. Four great days were these to one who had read about and pondered much upon these famous places, which had entered so largely into the important history of the world. Now he had seen them for himself ; and it was with immense satisfaction that he turned away to carry the memory of them forever.

From Rome our professor went to Florence—beautiful Florence,—to see and enjoy it likewise. There were the Uffizio Palace, the Pitti Palace, the Duomo, Giotto's Tower, the houses of Galileo, Dante, and Mrs. Browning, as well as the pleasant city and surroundings.

He saw as much of them as he could, and carried their pictures along with him, things of beauty to be joys forever.

From Florence he went by way of Pisgote, Bologna, Modena, Parma, and Lodi to Milan, to see churches, picture galleries, and the cities where they are. Then he went on to Como, towards the Alps, across several lakes, into the Alpine region rich in fine scenery, where there is much to see besides dead men's houses and their burial-places. In two days after leaving Florence, he reached the region of perpetual snow, and took to the sledge as a mode of travel across the summit. He crossed Lake Lucerne in a steamer, and said in his diary, "scenery rugged, grand, and imposing, —Lake Lucerne, the finest I have seen in Europe." He went over the Alps to Geneva, seeing the lakes, water-falls, and glaciers on the way, and following some of the glaciers up to their formation points. He records a "superb view of Jungfrau at sunset, snow-clad." This Alpine journey was of special interest to him, because it was the realization of a long-cherished wish. It was of scientific

value also, as it brought him face to face with the world above the line of perpetual snow, with ice floes, and their relation to the world below.

In Geneva he visited the museum, the mineralogical and zoölogical cabinets, the house of Calvin, the cathedral, and attended the American church services. He went thence to Vevay, Freiburg, Zurich, in the libraries of which he found much to interest him in the old books of old-time authors. He visited the church in which Huss was tried and sentenced ; and at Schaffhausen, the house of Erasmus, as well as the cabinet, museum, and library of the city. In Heidelberg he took special interest in hearing, and having personal intercourse with several of the great scholars and teachers of the time—Bunsen, Kirtschoff, Fischer, Blüm, and others. Some of them he heard two or three times and on different subjects. A week here paid him richly. These books and schools and scholars were greatly to his liking. South of the Alps he found buildings, monuments, the insignia of material power ; north of them he found

universities, cabinets, libraries,—the evidences of intellectual power. In Worms, and in libraries of various other places, he came upon the manuscripts, books, and various testimonials of Luther and his day of power in the world. At Bonn, Coblenz, Bingen, Leipzig, Dresden, Wittemberg, Potsdam, Berlin, and other places, he found universities, libraries, professors, museums, and a great variety of objects of interests. Germany was to him a land of scholarship, developing thought, character, and the inner life of men to a great degree.

At noon, July 15th, Professor Chapin turned his back on Germany, a country profoundly interesting to him as a land of schools, study, and of scholarly and deep-thinking men, and faced the Northland—Denmark, Norway, Sweden, Finland, and Russia. He put out, as he said, “into a rough sea.” He was in the home of our Anglo-Saxon ancestors, probably the best stock of our human kind which has yet appeared in this world. Denmark, that rough, cold, sea-girt country, was the cradle for their hardy and courageous life,

A look at the map of that country will make it clear that it was not only natural but almost inevitable that they should cross the English channel in their small boats, and be sufficiently attracted by the better land to settle there. It was but a little way from their home, which was getting overcrowded, the best land being already occupied. They could go back and forth easily. The British isle was only sparsely settled, so it was not crowding to go there, but only relieving the old Northern home. The results of this migration are now seen in England, America, and Australia—the fair-haired inhabitants of the world giving promise of ruling it, if they do not drown their power in intoxicating drink.

Our traveller had a good chance to see all this in his imagination, as he sailed over the same waters and travelled over the same land once occupied by our blond ancestors.

In due time he reached Copenhagen, and from thence pushed forward for the Norwegian coast, touching at Elsinore, the place made famous by Shakespeare's "Hamlet." In a diary note he says: "I wrapped myself as best I

could against the storms, and made my way to the old castle hard by where the ghost appeared to Hamlet. It was a good night for ghosts ; the rain came in fitful dashes, and the wind wailed drearily about the ruined battlements ; but though I walked the sentry's beat alone, no goblin came : I think that ghost has been laid. I had not time to go to Hamlet's grave, marked by a rude unlettered stone, half a mile away, but as it is not probable Hamlet was ever buried in it, I did not so much care ; nor did I visit 'Ophelia brook' a little farther off, as the exact spot at which that hapless maiden met her untimely end cannot now be identified."

In a little more than twenty hours after starting, he reached Christiana, and in his accustomed way found the university and its professors, one of whom showed him through the libraries, museums, and art galleries. In this city he met Mr. and Mrs. B. F. Romaine of New York—old friends—whose company he much enjoyed in looking through this north-land city.

The next special point of interest was Stock-

holm, the capital of Sweden. Here he visited the royal palace as well as the institutions and homes of the common people.

He studied this chilly region with eager eyes in the brief time he could give to it ; his next move was eastward six hundred miles through the Gulf of Finland to St. Petersburg, the capital of Russia, named for its builder, Peter the Great. It is built on low, marshy ground like Chicago, only it has nothing but low, marshy ground for a hundred miles about it ; yet being located to take the trade of that great country, it has become a great and wealthy city. From here, by rail, Professor Chapin went into the very heart of Russia, a distance of four hundred miles, to the old capital, Moscow, renowned in history for many things besides its Kremlin. Deeply interested as he was in this noted country, he could give it but a few days, but those few days were used to the best advantage in viewing Cronstadt, Russia's strong fortress and immense arsenal ; Peterhof, the summer palace of the Czar ; the Winter Palace, Hermitage, and churches of St. Petersburg, as well as the ancient

and curious things of Moscow, not the least curious of which is the great bell, thirty feet high and twenty feet in its largest diameter.

Leaving Moscow he had a ride of a thousand miles southwest to Warsaw, the old capital of Poland. Two days were occupied in this journey. A day spent in this old city, now one of Prussia's military strongholds, and in the midst of one of Europe's best agricultural regions, was both enjoyable and profitable. He saw on this trip much of Russia's greatness and power, and saw a great future before her, if only the wisdom of Peter, the Great, shall direct her councils. Her serfs are slowly rising to be men, though generations will be needed for the complete transformation.

From Warsaw he went on to Cracow, near the line between Russia and Austria, "where are the most noted salt mines in the world," he says. "A brief examination indicates that they were originally very similar to our salt mines in the interior of Nevada, where almost the entire work of purifying is done by evaporation in the sun. But the Cracow mines, having been worked more or less for a thousand years, are

now of great depth ; and far down in the bowels of the earth may be seen a salt village, where the streets are salt, and the houses are salt, and the very people seem to be made of saline matter.

“Passing southward, the chief line of rails leads us near the famous field of Sodowa, where the Prussian supremacy in Germany was established in 1866, and Austria remanded to the place of a second-rate power ; and across the field of Wagram, one of the decisive battles of the first Napoleon, to Vienna, one of the largest and finest cities of Europe,” which was holding at that time a world’s exposition.

Vienna gave him much to see, as it is in some senses the heart of Germany’s intelligence and practical wisdom. The world’s exposition was a great attraction. That of course had to be seen somewhat in detail, as it was, in part, seeing Europe over again. All the countries he had visited had their best products here on exhibition. Art, mechanics, agriculture, exhibited their best, and could be seen in a few hours. This was a good review

of travels,—it seemed to have been arranged just for him.

Then in addition to this there were the royal palace,—Americans have no such elegant baubles to toy with at home, and so they must make the most of their little opportunities abroad,—the treasury, the mint, the court chapel, the concert hall, the cabinet of antique and curious things, libraries, museums, and the city in general. Such eyes as his seldom fail to take in all that is worth seeing.

From Vienna, westward ; the next place to be honored by our friend's presence was Munich—said by some to be the art capital of Germany, though he inclines to give the palm to Dresden. And he adds : “ Munich is also the political capital of Bavaria. For it must be known that there are in Germany half a dozen kingdoms, more or less, each of which supports a king and court, and assumes to be independent ; and as many grand dukes, who assume the functions of petty kings ; besides one or more ‘ free cities,’ which would scorn the name of anything but a republican government : and yet there is an Emperor at Berlin who as-

sumes to be master of the whole. I tried to make out what this complicated relation was, but with indifferent success, since the Prussians, being at the head of the heap, take a very different view from the inhabitants of the other portions of the empire.

“The art galleries of Munich are unquestionably among the finest in the world, and the sales of choice pictures are probably greater here than in any other European city, for it is hardly second to Rome as a resort for artists and its equable and healthful climate gives it a decided advantage over the cities of Italy.”

There were many other things to be seen in Munich in the way of public buildings and institutions, which our energetic traveller did not neglect, but his time was short, and he moved on westward. At Freiburg he had an experience in the cathedral which he afterwards described in a sermon. We shall embellish this account with his own words.

“It was in the edge of the evening. The tall shadows of the huge mountains were gathering over the valley when I entered the

cathedral. I am not overmuch given to sentiment, but there was a fascination about that music I never could describe nor fully understand. There was majesty combined with sweetest tenderness in the sound. Sometimes it floated on the air like the note of a song-bird in the clouds, and again swept in great surging billows that seemed to fill the cathedral to the very arches. For near an hour the company—chiefly American and English tourists—sat as if spellbound as the simple melodies and the grand harmonies ravished the ear. But near the close both instrument and player seemed to gather up all their forces in one surpassing strain. The full power of the instrument was on, but subdued and modulated by a master hand; it resembled the prolonged roar of a far-off avalanche or tornado. In a deep undertone was heard occasionally what seemed the tolling of a distant bell; and while the attention was absorbed with this majestic procession of sounds, suddenly the *vox humana* came in on the high treble, distinct and clear, and yet so tenuous it seemed a voice from the other

world, and sweeping the key-board twice or thrice, glided into the familiar strains of 'Home, Sweet Home.' The effect was magical; and when the instrument ceased and the sounds died away, the company moved silently out as from a castle of enchantment. Not a word was spoken, for the thoughts were far away in that land beyond the sea, where was almost everything that was dear to us upon the earth."

This illustrates one of the charms of travel for Professor Chapin. He was himself a musician, and deeply interested in its art, its spirit, its power of enchantment. The great churches had art, elegance, massiveness, music, and religion combined, all of which he intensely appreciated. And with equal intensity he appreciated fine natural scenery—the beautiful and grand in all their forms. So everywhere there was food for thought and opportunity for enjoyment for him.

Other cities on his route were visited where are noted schools and scholars, where art and scholarship, commerce and religion, are combined to enrich men and ennoble society—

cities great in history and great in modern life. As elsewhere, he saw the best of what there was to be seen, and went on.

Our tourist reached Paris—always a delightful place to him—and revisited the palaces, the public gardens and parks, and went out to St. Denis, the burial-place of the kings. After three days in Paris he left for Brussels, spent a day in looking about the city, and going through the woods to the battle-field of Waterloo. Then went to Antwerp; thence to Rotterdam and The Hague in Holland. Dear old Holland! He could not go back without looking into the face of the friendly old country that welcomed our Pilgrim forefathers to its hospitality, and gave them a home in the peaceful enjoyment of their faith and form of worship. It is not unlikely that some of his own ancestors were among them. At any rate, they were all dear to him. He understood and appreciated their religion, and gloried in what they had done. In his heart of hearts he thanked them for their noble fidelity to their convictions, and thanked God for their simple but grand lives.

He visited Ghent, Bruges, and Ostend, and in all these towns he visited the principal public buildings, churches, and places of interest.

Bidding good-bye to these flat countries, abounding in canals and windmills, he crossed the Channel to London. Here, he says, he "met Gunnison, Sweetzer, and Gage, in a bank"; met friends with whom he travelled in Scotland; went to Westminster Abbey and heard Canon Harford preach; went to the British and Kensington museums; and saw as much as he could of the best sights of London in three and a half days. He took a steamer homeward the 22d of August, having absorbed as much of Europe as one mind well could in four months and eleven days. He reached New York August 31st, after an absence of five months and two days, a much more learned man in the knowledge of men and things than when he left it.

CHAPTER XVI.

THE PASTORATE AT MERIDEN.

RETURNING from Europe, Professor Chapin sought the home of his little daughter and friends at Alstead, for rest. And rest he did for a few days. But his unflagging energy started him off again in ten days for Boston, to attend a dedication service at Lynn ; to go to the meeting of the General Convention of Universalists in Washington ; to have a good study of the things of scientific interest in the Smithsonian Institution ; to consult with the officers of the United States Geological Survey ; to go again to Mt. Vernon in loyal remembrance of the Father of his country, and to Good Luck out of respect for the memory of Rev. John Murray, the founder of Universalism in America, who

preached his first sermon in this country at that place. He next visited a Teachers' Institute in New York, went to Taunton to preach, then to Boston, back to New York, to Newark, N. J., and to Meriden, Conn., where he preached October 12th. This is a sample of his way of resting. A mighty force of mind and will seemed to urge him on all the time. There was no necessity for his going to any of these places; only the way opened before him, and as all were places of interest which he would like to visit, he did so, risking the strain on his frail physique in obedience to the abounding energy of his mind. From Meriden he went directly to a Sunday-School Convention at Claremont, N. H., spent one day of the week at Dartmouth College with Professor Hitchcock in his cabinet, and in the office of the State Geologist; preached the next Sunday at Claremont, and returned to Alstead to read the *Iliad* as a pastime while he was resting.

In two weeks from his first visit to Meriden he returned to preach again, and received and accepted a call to the Meriden pastorate.

The early love of the ministry did not abate with years, nor with an increase of learning and the pressure of other employments, nor after the delights of foreign travel. In Europe, churches and colleges, clergyman and scholars, most attracted him. The power of intelligence and religion in our civilization became more and more apparent to him ; and all the more did he wish to live for both. His health now was fairly good. He had borne his travels well, and felt enlarged in mind and purpose for service in the ministry. So cheerfully and hopefully did he enter upon this pastorate October 26, 1873.

Professor Chapin immediately set about preparing new sermons. The old ones that he had preached from place to place had become antiquated to him, and the sermons of his early ministry were too youthful for his present state of mind. He felt that he could do better, and that his sermons must be enriched by his later studies and observations. So work, hard work, in his study, was the first demand of his new pastorate. Years of teaching and observation had made him ready and

fluent in extemporaneous speech. So a part of his sermons were given without manuscript. He liked that way of preaching; but experience soon taught him that it was a heavier strain on his nervous system than preaching from manuscript. After trying it for two months he recorded this in his diary for Monday, January 12, 1874: "Doing little. Feel the effects of preaching without manuscript, which I find exhausting, but otherwise I like it." His sensitive system, probably, expressed accurately the comparative strain of the two methods of preaching. Doubtless each preacher must decide for himself which is the best method. It is not wise to have any law or fashion in relation to it. Aptitude and judgment should decide in each case, only it should be borne in mind that extemporaneous preaching exposes one to the danger of being carried away by his impulses and feelings, also of falling into the errors of early habits of speech.

He soon began to preach a good deal in series, and his first one was on "The Doctrines of Religion." In his views, doctrines

were the foundation ; one's intellectual view of religion must shape it, and give it character and influence. He believed it to be impossible to hold to religion and practise it consistently, without doctrines to give it a substantial character. Under this conviction Professor Chapin began his work and sought to lay down the real foundation in the doctrines of the Gospel.

In regard to preaching in series he felt that sermons planned in a consistent order were easiest to prepare and most interesting and most useful to the hearer ; hence, he soon formed plans for weeks and even months ahead.

While his sermons were filled with the spirit of the times, and alive with modern thought, he had nothing to do with quaint subjects, queer ways of putting things, nor with oddities and frivolities. He was always serious, decorous, thoughtful, and his sermons were always *Christian*, deeply, thoroughly so. In this respect there was never a word of uncertain or indefinite import. " Christianity, the Hope of Humanity," " Christianity in

Relation to Woman," "The Great Things of Christianity," "Discipleship of Christ," "Death, a Divine Opportunity," were among his early themes in Meriden, and were characteristic of him. Though his very deep interest in science and in all natural things showed itself always in his preaching, it was always subordinate to and illustrative of Christianity. He knew nothing about contradiction between science and religion. Science he regarded as the handmaid of religion, and he thought that the more one knew of it the more religion he ought to have, and the more delightfully should the Christian religion mantle his shoulders and glorify his life. A scientist through and through, he was also a Christian through and through. His themes, his treatment, his spirit, always showed that, in his soul, science and religion were united. And religion with him was always the Christian religion without the admixture of any other. Simple as a child in his acceptance of its tenets, he was deep as a philosopher in applying them to his whole nature and his whole life. And he enjoyed the utmost freedom in his absolute loyalty to Christianity.

Professor Chapin had *method*, too, in his preaching. He preached for a purpose. And that purpose was not simply to while away an interesting day and get pay for it, nor to gratify his hearers without reference to any deeper good, nor yet to glorify himself, but to benefit his people by making them Christian in faith, character, and life. And his method in theme, treatment, and delivery, was to make that purpose apparent.

He sought much *variety* in subject and treatment, as he wanted to keep good appetites for the food he was giving his people, and good stomachs for its digestion. The ultimate use was to give Christian health and strength and consequent enjoyment and usefulness.

The first year of Professor Chapin's pastorate was an exceedingly busy one. He had taken a parish in a growing town which afforded great opportunities for work. Having, in the main, been otherwise employed for ten years, it was, in a sense, beginning anew, especially in pastoral work. He had the acquaintance of his people to make, while he was gathering up the various matters relating

to his church and the town, and at the same time, there were the new sermons to be prepared, which the new field demanded. He went very zealously into all this work, with the method and skill that he always put into everything he did. For a few months he gave nearly his whole time and strength to feeling the pulse of his parish and getting it in good condition to live, grow, and do the proper work of a Christian church in this bright age of the world. This he accomplished successfully.

He was fresh from his European travels, and anxious to retain all the benefits to be gained therefrom. Before returning home, he had begun to write a series of articles for the *Ladies' Repository*, of Boston, on objects of special interest. These he wanted to continue each month, on such themes as "A Day in Pompeii," "Vesuvius," "Venice," "Hotel Life in Europe," etc., etc.

He still held his professorship in St. Lawrence University, and must give at least six weeks to that in the spring. He had had rare advantages in his travels for studying

Nature under many forms, and of seeing the best fruits of science in the cabinets of the scholars of the world's greatest universities. So, as spring was approaching, when he must go to his classes at Canton, he resolved to give a course of lectures on geology, besides attending to his regular class work. Beginning with one general lecture on that science, he followed it with lectures on "The Animal Kingdom," "The Azoic Rocks," "The Silurian Age," "The Devonian, or Age of Fishes," "Fossils of the Coal Measures," "The Coal Formation," "The Reptilian Age," "Limestone," "Tertiary Fossils," "The Tertiary Age," "Silica," and so on. These lectures he prepared in the main before going to Canton, and gave them, besides hearing his classes every day. This filled the winter and spring with much solid work, in addition to the regular work he was doing so zealously and efficiently for his church.

As soon as his six weeks in Canton were over, he returned to his church work till the summer vacation. After giving ten days of the vacation to the annual meeting of the

Natural History Society, he went to the "Thousand Islands," in Lake Ontario, where he breathed for ten days more "the bracing air of that charming region of lake and land." Then after a three days' trip into Canada, he returned to Meriden for twelve days, after which, as a duty to his father and family friends in the West, he visited them for eighteen days to give them a personal account of his travels, and so keep in touch with the home and friends of his childhood and youth.

During this summer he was offered the presidency of Smithson College in Indiana, but was too full of work and responsibility to accept it.

Professor Chapin took up his home work again in October, to press it with his accustomed zeal and efficiency through the fall, winter, and spring, being by this time thoroughly at home in his work. In June, 1875, he delivered an address before a literary society of Lombard University on "Scholarship as an Element of Power." The day following, the University conferred upon him the degree of Doctor of Philosophy. He had before received

the degrees of A.B. and A.M. Few have been more worthy of it. At the same time he was offered the presidency of the University. It was an honorable position, and, coming from those who had known him from his youth, it was a great attraction, but his strong love for the ministry held him to his church.

In September, he gave the occasional sermon before the Connecticut State Convention of Universalists. He gave several lectures in the course of the year, in different places, on European and Pacific-American subjects, and a course of lectures at home on water, heat, ice, snow, and kindred topics. In the course of this year he gave a series of Sunday evening discourses on Old Testament biographies, with such titles as "Moses, the Legislator," "Joshua, the Hero of Israel," "David, the King," "Solomon, the Wise Man," "Isaiah, the Prophet," "Job, the Poet," and many others. The variety and number of these new lectures show the intense activity of his mind, and the wide range of his pulpit themes. This year, 1876, was a busy one with him, and he was more at home than usual. He took a

great interest in the Centennial of our national existence, and twice visited the great Fair at Philadelphia.

The year 1877 began, if possible, with more work for Dr. Chapin than any former one, and new fields opened before him continually. Early in the winter he prepared and preached a series of discourses on New Testament biography, such as "John the Baptist, the Reformer," "Thomas, the Unbeliever," "Paul, the Man of Faith," "Peter, the Man of Impulse," "St. John, the Beloved," "St. James, the Man of Works," and "The Sisters of Bethany." These were prepared with much care and cost him not a little work, as he did nothing in a careless, easy-going way.

Before Easter, he held a somewhat extended series of meetings, with a view to a suitable religious preparation for that festal day of the Church. He called neighboring ministers to his help, and the result was a great revival of religious interest, and a large addition of members to his church. It was a season of profitable work for the church. His personal devotion to it heavily taxed his physical

energies, so that he had more of his old-time ill turns than he had had for some years. But he was rewarded for his sacrifices by seeing the improved condition of his church, and feeling the sympathy of the neighboring churches of the town. The people of the city were beginning to realize his value as a citizen as well as a minister. His fourth year as a pastor was beginning to show good results in every direction.

The last of July the tired pastor sought rest in his usual way, by taking flight to interesting summer resorts. He went to Trenton Falls, Thousand Islands, Ottawa and Montreal in Canada, and the Adirondack Wilderness. In the Wilderness he rested four weeks, more like a tired man than had ever been his wont. He slept in a tent, kept quiet for the most part, fished a little, sauntered in the woods a little, rowed a little on the lakes, and once went on a deer-hunt ; he saw a deer, but did not bring it home nor harm it with cruel buckshot. Kindness to animals was one of the laws of his life. And the spirit of it was shown by him always to the poor, the

preached his first sermon in this country at that place. He next visited a Teachers' Institute in New York, went to Taunton to preach, then to Boston, back to New York, to Newark, N. J., and to Meriden, Conn., where he preached October 12th. This is a sample of his way of resting. A mighty force of mind and will seemed to urge him on all the time. There was no necessity for his going to any of these places; only the way opened before him, and as all were places of interest which he would like to visit, he did so, risking the strain on his frail physique in obedience to the abounding energy of his mind. From Meriden he went directly to a Sunday-School Convention at Claremont, N. H., spent one day of the week at Dartmouth College with Professor Hitchcock in his cabinet, and in the office of the State Geologist; preached the next Sunday at Claremont, and returned to Alstead to read the *Iliad* as a pastime while he was resting.

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On the first Sunday evening in January, 1878, Dr. Chapin began a series of discourses on The Creation, and continued them till eight were given. The special topics were: "The Beginning," "Light," "The Firmament," "Plant Life," "Animal Life," "Man," "The Deluge," and "Concluding Discourse."

Following these came his series of discourses preparatory to Easter; and soon after Easter his six weeks' work with his classes in St. Lawrence University. On the six Sunday evenings he was at the University, he gave six of these discourses on The Creation in the Universalist Church of Canton, that the College and Divinity students and the people of the church and town might hear them. His work in Canton finished, he returned to his home work, till the Commencement season in June, when he went to Canton again to preach the Baccalaureate Sermon before the graduating class of 1878.

On June 30, 1878, Dr. Chapin made W. C. Bryant the theme of discourse for Sunday evening in his church. A noble theme, and wisely treated, no doubt.

SECOND MARRIAGE AND SECOND TRIP TO EUROPE.

On Monday, July 29, 1878, Dr. Chapin and Miss Kate A. S. Lewis, of Meriden, were married at the residence of the bride's father, Hon. I. C. Lewis, by Rev. J. Smith Dodge. The newly married couple went at once to the Palisades, on the Hudson River, and remained there till the 4th of August, when they joined the bride's father and mother and three other friends from Meriden, on the steamer *City of Chester*, for a voyage to Europe. They reached Liverpool August 13th, and went first to Chester, the old town for which their steamer was named, that they might begin their sight-seeing in England by looking at the oldest remains of civilization yet to be seen on that island. These are the Roman Walls, Rows, and Towers, which have withstood the elements for more than two thousand years, to testify to the fact of the Roman occupation of the island in the days of Rome's supremacy. Having looked also at what is modern in this old town, our party went to Stratford to pay their respects to Shakespeare's house and the humble

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cottage of Anne Hathaway, who won the great poet's love, and who was to him a richer poem than he ever wrote. From Stratford they drove to Warwick Castle; then by way of Guy's Cliff to Kenilworth Castle, and by way of Coventry and Rugby to London. They spent a day here seeing St. Paul, Westminster Abbey, Hyde Park, and as much else as they could of the city, leaving the next morning for Paris by way of Dover and Calais. A week there gave them much familiarity with the principal objects of interest in that interesting city, where they met D. C. Gately and daughter, and Revs. Drs. Biddle and Patterson—old friends from America. An Exposition was attracting much attention, and they visited it twice. From Paris they went to Switzerland, seeing much more of it than Dr. Chapin had seen on his first visit, so that he had a fine opportunity to re-study this upper world of wonders. They went over the Alps down into Italy, where Dr. Chapin revisited with his friends the principal towns and cities of this seat of an ancient and powerful civilization, the best fruits of which are largely incorporated into the life of the best

nations of to-day. It teaches with emphasis this lesson, that this material world will not wear out and become useless to men, if they will use it with wisdom, and live on it in righteousness. Recrossing the Alps, our party travelled through Germany to Brussels and back to London. Visiting a few new places in England, they recrossed the Atlantic, and were back in Meriden in three months, lacking two days, from the time they started.

Dr. Chapin took hold of his home work with renewed zeal, having a helper now who added her full strength and skill to his in perfect harmony and co-operation. After a few Sundays he began a series of discourses on the religion in the leading countries of Europe. He devoted an entire sermon to each country, and the result showed that he had most carefully studied the condition of religious affairs during his travels. His church always got the benefit of his studies and travels, even of his vacations and rest days. He was always gathering materials for sermons, always pocketing intelligence, illustrations, and experience to bring to his people.

About this same time he began a series of Tuesday evening lectures in the Meriden Town Hall, on *The Creation*. They were his former lectures on this subject revamped and illustrated. It gave great pleasure to the citizens, and did much to create an interest in the study of science among the thoughtful.

These lectures continued nearly through February. In the meantime he had started another series of Sunday evening discourses about Italian shrines, monks, crusades, St. Francis and Bruno, and other similar topics, by means of which he taught his people much concerning the religious history and superstitions of the world. He no sooner finished his lectures on "*The Creation*" in the Town Hall of Meriden, than he began a repetition of them in Hartford.

About the last of July he started on a vacation trip to the Catskill Mountains, to Saratoga, and the Adirondack Wilderness, to gather up strength, inspiration, and facts for use in his work. He returned about the middle of September, and on the 18th of October started for the General Convention at Minne-

apolis, at which he was elected a member of the Board of Trustees of the General Convention—an office involving much responsibility and care. From the Convention he went to his old home in Illinois and to Lombard University, returning in season to preach the sixth Anniversary Sermon of his settlement in Meriden, on November 2, 1879.

He attended his first meeting of the Board of Trustees of the General Convention, November 11th and regularly thereafter he was in his place at the meetings of the Trustees, sharing in the care and duties of the Board. As the Convention meets but once in two years, the Board is essentially the Convention during the long intervals, and has the care of its funds, its work, missions, and all its interests. As he never shirked, he gave much thought and time to this general denominational work.

The year 1879 was a very profitable one to the Meriden church. The pastor's public lectures both on Sundays and week-days, and his illustrated scientific lectures, had attracted a wide hearing, and gained for him a deeper and wider respect than he had had before. His church

felt very sensibly the growing esteem for its pastor, in its increased congregation and income.

The year 1880 opened under very favorable aspects for Dr. Chapin and his church. He had become well known in scientific, literary, and religious circles, and wherever known was respected for his general worth. He opened his pulpit work for the year by beginning a series of evening discourses on "The Divine Economy of Nature." To him Nature was God's elder scriptures. He studied it with profound reverence for its Author, and felt in touch with Him while studying it.

The particular themes of this course were "The Sky," "The Stars," "The Planets," "The Clouds," "Winds and Storms," "Snow," "Currents of Air and Ocean." They were all treated according to the latest developments of science, which to him was in harmony with all moral and religious truth. These discourses, like all of his special courses, attracted much attention and opened the seventh year of his pastorate with the best religious interest he had yet secured. Every year

strengthened his church and strengthened his hold upon this community. He was in close fraternal accord with all the clergymen and churches of the city, and co-operated with them in all movements for the good of the community. He attended the ministers' meetings and did his full part in planning and executing the methods there devised for benefiting society. His intimate personal intercourse with the clergymen of the city gave him a passport to the Christian people of the city. And this made it easy for him to secure the sympathy and co-operation of all good citizens.

Dr. Chapin's frequent treatment of scientific themes did not materialize his pulpit. His morning discourses were always biblical, religious, spiritual. Even his most doctrinal preaching was spiritual and practical, and he did not fail to emphasize the doctrines of his church. He might fairly have been called a doctrinal preacher. To him Christian doctrines were the skeleton of the Christian religion. Around them grew up naturally its principles, moralities, and practical methods, and out from them went its spirit in which

resides its chief power. In his view, to minimize its doctrines was to minimize its power.

Nor did his devotion to science, to general knowledge, and to matters outside his church, lead him to neglect the *pastoral* duties of his office. It was his habit to be much among his people, to be often in their homes and places of business, to learn how things went with them, and to sympathize in their trials and joys. Almost every day saw him in some of the homes of his people, or somewhere among them. He often had days "at home" of which due notice was given, and his people called informally on him as they felt inclined. The most frequent record in his diary is that of "making calls." And in his social attentions he took great pains to be most attentive to the humble, poor, and unfortunate. The *sick* were his especial care. He had ways of finding them out often, before they were aware that their illness was known outside of their families. His own feeble health made him tender toward the sick. Living always under "the cloud of ill-health," as he said, he

knew how good and helpful it was to have human sympathy come unasked.

The children and youth of all his people were, in a sense, his own, and he made them feel it. There was nothing "perfunctory" in his intercourse with them. It was free, home-like, natural, but never indecorous or thoughtless. He was always a pattern of propriety. In his pastoral relations, as everywhere else, he maintained an easy dignity, with a spirit of great considerateness. He also went outside of his parish among his fellow-townsmen, and was everybody's friend. In his decorous good-will, he disarmed prejudice and won sympathy.

In 1880 he spent the greater part of his vacation in the Adirondack woods with his wife. It was one of the most restful and peaceful of his vacations. He loved the woods, loved their freedom and their society, and did not find them "lonesome." The trees were his personal friends, and their quiet was refreshing. The lakes, ponds, and brooks ran with the water of life. The secluded nooks were beautifully furnished parlors.

The rocks, plants, and soil were books teaching him wonderful things about this wonderful world. He never tired of the woods—never got enough of them,—and the woods in the Adirondacks were best of all.

In the autumn of this year he was called upon to preach the Occasional Sermon before the State Convention of Universalists at Stamford, and also the Occasional before the General Convention at Hudson, N.Y.

On the first Sunday of 1881, Dr. Chapin began a series of sermons on "Human Destiny," under these special topics, "What Reason Says of Human Destiny," "What Science Says of Human Destiny," "What Humanity Says of Human Destiny," "What Justice Says of Human Destiny," "What the Divine Nature Says of Human Destiny," "What the Bible Says of Human Destiny." These six discourses pretty well covered the field of Universalist inquiry on this subject. They gave great satisfaction to his people and led to much inquiry on the part of many who did not believe in the Universalist view. The immediate result was that, at the Easter com-

munion service, he received into his church forty-four new members. He was accustomed to receive new members at every communion service, but had never before received so many at one time. It was due, in part, to the strong tide setting towards his church, and in part to the strong elucidation of the subject of human destiny in this course of sermons. This is another illustration of the thoroughness of Dr. Chapin's way of doing things. If he took hold of a subject he wanted the whole of it—top and bottom and all between. Half views, half investigations, never satisfied him. In his studies, lectures, sermons, books, he sought thoroughness, completeness of study and statement, that his hearers and readers might rely upon him with implicit confidence. This integrity of nature was one of his noble characteristics.

On Children's Sunday following this Easter, he baptized eighteen children, more than at any one time before. Every year increased the attractive force of his church and the weight of his personal influence.

In the year 1882, Dr. Chapin was, if pos-

sible, busier than ever ; besides attending to his church, college, and convention matters, he became much interested in the public schools of Meriden and the Scientific Association, and gave them not a little thought, time, and hard work. The Reform School, as it was called, now the State School for Boys, also interested him greatly, and he gave an address there regularly one Sunday afternoon in each month.

THE PUBLIC SCHOOLS.

In 1877 Dr. Chapin was made a member of the Board of Public School Management of the city of Meriden. Meriden was a growing young city, having a population of about 14,000 when he went there, and more than double that when he left it. All its interests were growing and the means to promote them had to be provided as the growth proceeded. The public schools, starting from the old town schools as the seed, have grown to be the fine city schools of the present day, and are well equipped for the work of educating the children and youth of an enterprising and wide-awake community of 30,000 people.

When Dr. Chapin became a member of the Board, the schools were far from being what they now are, though they had made good progress from their beginning. He had good associates on the Board, and their combined endeavor rapidly developed the excellent system which is now, very justly, the pride of the people.

In a little while Dr. Chapin was made one of the Visitors of the Board, and began at once his rounds among the schools of the city, as though they were the families of his parish. And in an important sense they were, for all the children of his parish and Sunday-School were in them. His interest and efficiency soon became so apparent that, October 13, 1880, he was chosen to be the Acting School Visitor, which is equivalent to the position of Superintendent of Public Schools in other States. In consideration of his many duties, an Assistant was appointed. The law required that the Acting Visitor should visit all the schools at least six times a year. As the schools were in every part of the city, the work of getting about to them and of listening

to their exercises by the hour, was very like drudgery, yet he did it with cheerful self-sacrifice, for the sake of the welfare of the children that were to be the men and women of the coming generation. His idea was that he had a personal interest in these children quite like that of their fathers and mothers, and must do what he could to help fit them for their places and duties in life.

THE HIGH SCHOOL.

In all of the schools there were soon developed bright, ambitious scholars, who wanted to pursue their studies beyond the range of the grammar schools. They became special students, and had to be taught by extra labor of the teachers, or in hours which did not belong to the regular work. Dr. Chapin soon saw, by the increasing number of these students, that the time had come when a High School was a necessity. So he began to talk High School to the members of the Board and to all the people. A few years before, it had been talked of, and a motion in favor of it had been nearly carried, but was finally lost. Dr.

Chapin went personally among the leading citizens, and explained the importance and necessity of a High School. He called a meeting of fifteen or twenty of the leading citizens of the city, at the Mayor's house, that he might give them his views, and consult with them on the subject. Later on he invited by special card a large number of the important citizens that he might speak more at length upon the subject. The result was a carefully prepared lecture, explaining the need and use of the High School in the city school system. He talked much with the people as he met them, and wrote much about it in the city papers, and by personal endeavor succeeded in getting the editors and proprietors of these papers not only committed to the High School plan, but earnest advocates of it; such an interest was aroused, that, at a later town meeting, a heavy majority vote was cast to appropriate \$3000 to start such a school. A room was secured, teachers engaged, and such a number of scholars appeared for examination and were found to be prepared, that they could start at once with a good school. The next

year a larger class entered, and it was easily seen that the young family of High School students and aspirants must have a house for a permanent home. Then came the tug of war for the enthusiastic Superintendent. To get the citizens to vote the needful appropriation was the turning-point in the battle; but, nothing daunted, he went about it in his quiet, persistent way, using all methods, but depending much on personal talk with man after man. The election resulted in counting a heavy majority for an appropriation of \$50,000. Not long afterward an additional \$20,000 was appropriated. The citizens had become converted to High School education. They adopted their Superintendent's ideas, and bade him go ahead and build the needful structure. Then followed the work of planning a building of suitable size to answer the needs of a growing city for a goodly number of years. Architects were consulted, a location secured, the building started, and, in due time, finished—an architectural gem—building and school the pride of the citizens. It is now often spoken of as Dr. Chapin's monument.



HIGH SCHOOL
MERIDEN, CONN.



His annual reports were laboriously prepared, and were often, in their quiet statement of facts, adroit and earnest appeals to the citizens for a better appreciation of the schools, a closer watchfulness of their children in their school life, and a heartier and steadier co-operation with the teachers in their toilsome devotion to other people's children.

Dr. Chapin devoted ten years to this public school work, seven of which he was the Superintendent. It was a public work, sincerely and wisely done, with a thoughtful consideration of all the interests concerned. He was an enthusiast on the subject of education. His own life had been so enriched by it, and the lives of so many of his associates, that he had a craving desire to have all children and youth so educated as to give additional enjoyment and inspiration to their lives. He imparted his enthusiasm to others, and it was by means of it that he carried the town for the High School. Early in the movement Hon. I. C. Lewis volunteered to give a thousand dollars, and that, no doubt, helped to gain many votes for the school. Dr. Chapin himself pro-

posed to give a geological cabinet as soon as the school was ready for it. His enthusiasm captivated the citizens, quite as much as the merit of the school, and gained him a multitude of friends. If any objected on account of an increase of taxes, they were so much in the minority as to have very little weight.

His work for the schools was so satisfactory, that afterwards, if he was nominated for any office, he was sure of a triumphant election. When he resigned his position he did not forget the schools, but still cherished them as one of the most important interests of life.

THE MERIDEN SCIENTIFIC ASSOCIATION.

At the beginning of 1880 The Meriden Scientific Association, "for the investigation and discussion of scientific matters, and the collection of facts and specimens illustrating the various departments of science," was organized. It was suggested by Dr. Chapin, probably in consequence of the interest manifested in his lectures on Creation, and others supplementary thereto, given in the Town Hall the previous year. His thought was to

bring together the lovers of science in the city for mutual edification, encouragement, and help, in their further pursuits, and to awaken a greater interest in science in the minds of others.

On the School Board he had some scientific friends: Dr. C. H. S. Davis and Rev. J. T. Pettee especially sympathized with him, and so a call was made for others. Eleven met in Dr. Davis' library. The result of their meeting was The Meriden Scientific Association, with Dr. Chapin for its president. The association met monthly thereafter, papers and reports on scientific subjects were read, and new members received.

In a little while the Association was divided into sections,—Geology and Paleontology, Astronomy, Anthropology, Archæology and Ethnology, Biology, Microscopy, Botany, Zoölogy, Geography, Chemistry, Mechanics, Technology, Electrical Science, Entomology, Ichthyology, Conchology, Necrology,—with one person in charge of each section. Dr. Chapin was put in charge of Geology and Paleontology.

It was the duty of each leader to read an occasional paper, or get one read upon his subject, and to keep the Association informed as to its progress. The Association prospered. At the end of its fourth year it had 114 members, and as the secretary, Dr. Davis, said in his report: "It has established the fact that it is an educational force in the community, and represents, to a large extent, the intellectual life of the city."

In the first year Dr. Chapin gave a lecture on "The Recent Advancements in Science," which, by vote of the Association, was published.

Later on he read a paper on "Geological Ages"; still later, one on "The Great Tombs and Smoking Mountains of Mexico"; and later still, one on "The Niagara Gorge."

In the winter of 1886-7 the Association gave a course of lectures by noted men of science or letters. Dr. Chapin gave the closing lecture, entitled "An Evening in the Land of the Montezumas." In 1887 he read a paper on "The Hanging Hills,"—which are trap-rock hills, or mountains, which diver-

sify the landscape in the vicinity of the Connecticut River valley all the way from Long Island Sound to Greenfield, Massachusetts.

In the vicinity of Meriden they make one of their finest exhibitions; West Peak is 1020 feet above the sea-level, and overlooks all its fellow-mountains. Altogether the scenery of this region is very delightful.

He followed this with two other papers on the same general topic, giving in the three a fairly full outline of the geology of Meriden and its vicinity.

These papers tempted the muse of the vice-president of the Association, Rev. J. T. Pettee, to illustrate the poetic quality of the science of geology; so at the next meeting he read a poem of forty-seven verses, written to illuminate and illustrate the geology of this favored region, and to give piquancy and zest to the enjoyment of the occasion. His theme was "West Peak and What it Saith."

The mountain begins its soliloquy by telling how it slept for ages on the rock-making bed of the sea, and, from the fourth verse on, says :

" Then in a glad, auspicious hour,
Which made my rocky heart rejoice,
I felt a resurrection power—
I heard a resurrection voice.

" It said, ' O mountain, 'wake, arise ;
Throw off the sandstone from thy breast ;
Roll back the seas, and 'neath the skies
Show the bold frontage of thy crest.'

" I woke as from a troubled dream ;
Threw off the weight by power divine ;
Rose to the sun's refulgent beam,
And stellar orbs that round me shine.

" The frightened waters sought the sea ;
The rifted sandstone opened wide ;
And I, aglow with light of day,
Rejoiced, a Mountain in my pride.

" Nor I alone : On every hand
Around my peak, like mountains stand,
Which heard the voice and felt the power
That raised me in my natal hour.

" South Mountain, Cat Hole, by my side,
Almost as bold and steep as I,
Majestic in their mountain pride,
Point their tall turrets to the sky.

" High Rock and Rattlesnake arise ;
Newgate and Talcott farther on,
And resting on the northern skies,
Proud peaks of Holyoke and Mount Tom.

" Northwest Mt. Lamentation stands ;
Higby and Besec, Middletown,
To Durham ranges stretch their hands,
Where Tremont towereth all their own.

" Totocket rises farther down ;
And Pistapang and Saltonstall
Raise to the skies their walls of stone,—
Their mural castles gaunt and tall.

" Near on my south Mt. Carmel lies,
A giant slumbering in his might ;
East Rock and West Rock kiss the skies,
And Whitney Peak delights the sight.

" While on my west, in peaks less bold,
The same Plutonian power is seen,
Trappean dikes of lava cold,
And sandstone tilted thrown between.

" These lesser heights whose waving lines
Such beauty to the landscape give,
Tell of the old Triassic times,
And to my tale their witness give.

" The voice which called *me* from the deep
These trappean mountains all did hear,
And rose with me from nature's sleep,
And stand, as I stand, proudly here."

These hills, bold cliffs, rocky crests, mountain shoulders, with the valleys and gorges between, give to the country about Meriden, fine scenery, in which Dr. Chapin took

great delight. He sought the top of West Peak, two or three miles from the city, the second day after he came to town, and began at once the study of the geology of the region.

After his trip around the world he read a paper entitled, "Some Notes on Africa," and gave a stereoptican lecture on Japan; and, among the last things he did for the Association, read an extended paper on "The Topographical Survey of Connecticut." He gave many brief talks on these subjects, of which he was so full.

This Association was Dr. Chapin's pet and plaything. What he did for it was holiday work. Though it was work and another tax on him, he regarded it as a pleasure. It was a maxim with him that "a change of work is rest." Hence all he did for this Association was recreation, and he enjoyed it as such. The members of the Association were personal friends—in whose companionship, in these high pursuits, he found much satisfaction.

It may be well to add that Dr. Chapin was foremost in collecting a geological cabinet for the Association, which was put into the High



REV. JAMES HENRY CHAPIN, PH.D.

School building, that it might serve the school as well as the Association. He also gave to the High School a fine case for a mineralogical cabinet, which he proposed to fill with minerals, but his sudden death prevented him from fully carrying out this plan, upon which he had set his heart. It ought to be said also, that, when in town, he never failed to be present at every meeting of the Association, though sometimes when not well he would not be able to stay through the business part of the meeting. It was always a pleasure to him, when away, to feel that the officers in charge were abundantly able to care for the Association in which he was so deeply interested, and from which he hoped that much benefit would be derived by its members and the community at large.

Dr. Chapin felt profoundly sensible that his lines had fallen to him in pleasant places, for in all his work in Meriden, he was associated with men well worthy to be leaders. He deeply appreciated Meriden and its people.

The year 1883 found the Meriden pastor grown to be, in a marked sense, a Meriden

man. He was widely known, and especially respected for his many works undertaken for the benefit of the city. He was useful in the State as president of the State Convention, and helped many of the churches, acting as bishop. He was a friend of the colleges of the State also, visited them frequently, and studied with their professors in advanced modern studies. Nor was he limited to the State, for in most of the colleges of the country he was acquainted with some of their professors and their degree of scholarship, enough to be in touch with nearly all modern learning. Yet he was plodding on in his home work with the humility of a saint and the modesty of a little child. A part of his success in whatever he undertook was, no doubt, due to his modesty. He was not puffed up; was no trumpeter of his own merits; was so on a level with humanity as he met it, that every one was glad to help him in whatever he wanted to do. Though a scholar, he did not repel the ignorant; though a conservative, he was not offensive to the radical; though a saint, the sinner felt him a friend. His mod-

esty won over opposition to his cause. Nor was he shy of the great, and the exalted, in the world's esteem, but met them, in the simplicity of his own greatness, as fellow-men, and they appreciated his unassuming and candid manner.

Having so many "irons in the fire," he was obliged to be watchful lest some of them should burn. And this he did chiefly by dividing his work among his willing associates. In his church, in the School Board, in the Scientific Association, he had found, or raised up, efficient helpers. Even the children were glad to help him. It might almost be said that all Meriden was glad to help him, so satisfied had the people become of the wisdom of his purposes and the righteousness of his life. And he had obtained this confidence not by any parade of himself, but by living consistently and doing good in every way open to him.

The last of April of this year he began a series of discourses on the denominational divisions of Christians in this country, beginning with the Roman Catholic Church, and going on

in the following order : the Episcopal, Congregational, Baptist, Methodist, and Universalist. Doubtless he dealt intelligently and charitably with each. For this was true of him, that, while he was always a loyal denominationalist, he was the gentlest kind of a sectarian. He believed that every Christian should be a true friend to his own denomination, but not an enemy to any other. He regarded the whole Christian Church as one great army, the different denominations merely as divisions of it, and longed to see their warfare directed wholly against evil, wrong, and sin, rather than against each other.

On the 10th of July of this year, our restless student of the world turned his face towards the setting sun, in order to see again the Yellowstone Park, the Garden of the Gods, and other wonders on that vast eastern slope of the Rocky Mountains. He spent six weeks observing and studying anew that wild and wonderful region, and, returning by way of Denver, Kansas City, St. Louis, Washington, Philadelphia, and New York, reached home the 29th of August.

He was now well provided with materials for new lectures and talks on this wonder-world of the West, and he did not fail to make use of them in the fall and winter. It is more than likely that one of the reasons for his many journeys was to acquire *accurate* information, and thus make his ministry and life more useful to others. Few have been more covetous of accurate knowledge than he. Guess-work was not in his line. He was never willing to draw on his imagination for facts. He delighted in exact knowledge.

In October of this year he went with his wife and daughter to the General Convention, at Washington, D.C. On his return, with his accustomed resolution, he undertook to raise \$4000 for a new organ in his church.

It proved to be an easy task, such had become the strength and zeal of the church. Being the chairman of the Building Committee, he was much employed all this fall with plans, architects, and contractors, for the new High School building. No busier year had he ever known.

Our energetic pastor began the year 1884

with his many affairs at home and elsewhere claiming his attention. Early in January he lectured in Meriden on Yellowstone Park, and three weeks later repeated the lecture. It was his habit to speak on important practical subjects which were engrossing public attention, on Sunday evenings in his pulpit. So, late in January, he began a series of four discourses on "Compulsory Education," "Temperance Legislation," "The Labor Question," and "Labor and Capital." Later in the season he gave another series on "War, or the Reign of the Soldier," "The Ballot Box, or the Reign of Politics," and "The Reign of Fashion." Whatever was his view of any subject he handled it with fairness, ability, and great knowledge of it. He never selected a subject for his pulpit simply to air his views on it, but because he thought it was important that his people should consider it in the light of all the knowledge that he could give them. About the middle of February he started on a brief trip to Florida. Stopped two days in Washington, going to the President's reception, Congress, the Smithsonian Institution, and Na-

tional Museum; then went on South, visiting Savannah, Jacksonville, Silver Springs, Palatka, Ocala, St. Augustine, several orange groves, and whatever of interest he could find. On the two Sundays he was there, he attended colored churches to determine as far as he could their status in religious intelligence and life.

March 17th, Dr. Chapin went to Canton for his college work. Some years he put two classes together so as to avoid going every year. He did so at this time; heard his geological class in the forenoon, and the mineralogical class in the afternoon, of each day. He also lectured on the "Animal Kingdom," "Mountain Making," "Mines and Mining," "The Geological Record," "Western Scenes," and "Yellowstone Park," which last lecture he repeated at Potsdam, eleven miles away, and gave also a oration on "Tree Holiday." He spent eight weeks in this work, then returned home to push all his matters there with his accustomed fidelity till the last of July, when he went by way of the White Mountains to the Maine woods and wilds for a four weeks' rest and

refreshment in the solitudes of the "forest primeval."

The 1st of September found him home again and at work till the October General Convention, at Peoria, Ills., which he attended with his wife and daughter. This was an opportunity to visit Pekin again, the scene of his first pastorate twenty-five years before; He then went to Springfield and to other places, where his voice was heard as gladly as when he was a young preacher. He went also to the place and people that knew him as a child and youth,—to Liberty School House, and Lombard University and its professors who had done so much for him. Full of memories precious and stirring was this visit. He returned by way of Chicago and Niagara Falls, so as to be at his work early in November. Two weeks later he went to Philadelphia to secure a collection of minerals, which had been left by bequest to St. Lawrence University; and attended a meeting of the Convention Board at New York, on his way back. And so he continued throughout the year with his many affairs well in hand.

THE CREATION.

The work of preparing for the publication of the book entitled *The Creation* has been left unrecorded till now, to let the current of outward events flow on. But as this work belongs to the period of the Meriden Pastorate, it is given a place at the close of this chapter.

On the 18th of December, 1877, Mr. Chapin began the work of preparing a course of lectures for his church on The Creation. The theme for the first lecture was "In the Beginning." He was much interested in the general subject and had been preparing for it a long time. His early study of geology had led him to a comparison of the teachings of geology with the teachings of the first chapter of Genesis. Geology made the creation a work of long ages ; Genesis made it a work of six days. Which was right ? A little study of Genesis made it clear that the word "day" was used in more than one sense in the account, and that the most consistent interpretation of it is "period," the six days meaning six periods. That settled, the harmony between geology and Genesis became very

distinct, and his faith in the Bible and his faith in geology became mutually helpful. His long and careful study of both the Bible and geology made it clear to him that they corroborated each other. This corroboration he wanted to set forth to the people of his charge, and so he entered upon this course of lectures on The Creation. He prepared them with great care, because he had studied the subject long and with deep interest. Whether he contemplated making a book of the lectures when he began them, or not, is not now known, but it is probable that he did not. However, the subject grew on him as he worked, and the interest in the lectures grew among the people as they heard them. He soon found that he was working a gold mine, and this incited him to work with greater diligence. When he had finished giving them to his own people, he found that some of them were exceedingly acceptable to other people. He gave the entire course in the church at Canton, to which his classes and the students of the college were specially invited. In the winter of 1879 he gave them on Tuesday

evenings in the Town Hall of Meriden to large audiences of the people of the city. At each new use of these lectures, he worked them over, enlarged, and improved them. He consulted much with Professors Dana and Silliman of Yale College in relation to them. He did not depend on his own judgment in regard to publishing them, but obtained the advice of a number of the best scholars of the country. During the year 1879, he thoroughly revised all the lectures, and put them into the chapters of the book which was published by G. P. Putnam's Sons, New York. Before the close of the first year the first edition was sold, and a new one was published. There have been several other editions, and the book is still selling. It is a proof that sensible people like solid reading, for this book is serious, devout, scientific, and philosophical, and still is much read.

CHAPTER XVII.

THE EX-PASTOR AND PROFESSOR.

JANUARY 2d, 1885, Dr. Chapin's diary has this record: "Parish meeting after long discussion accepts my resignation." His increasing cares were overtaxing him all the time. He had so often to go away to recruit, that he thought his resignation had become almost a necessity for him. For nearly twelve years he had held to the parish work and seen his church increase in numbers, strength, and zeal all the time. He had plans and hopes for it in the years immediately before it, but believed it best to call another pastor to carry them out. His home would still be in Meriden, and it would be his church still. With another pastor in charge, he could be an ex-pastor in the work, and so the church would continue to prosper.

On the 25th of January he preached his final sermon as pastor. Now the task of preparing new sermons was over, and he could rest as he had not done for years. His rest was in change; within a week he left for Chattanooga, Tennessee, where, in company with Dr. Emil Decker, a geologist from Dresden, Germany, he studied the geology of that picturesque region, giving special attention to Lookout Mountain, so noted in the late War of the Rebellion. After a few days he went to New Orleans, where a great Exposition was in progress. A few days later, he started for the City of Mexico and the country about it. A week was spent mostly in observation and study of the remains of the ancient Aztec or Toltec civilization, but modern things were not neglected: he returned to Texas and turned westward through New Mexico and Arizona to Southern California. He went to the places of interest in and about Riverside, where he preached for Rev. G. H. Deere, visited friends at Los Angeles, and the noted hot springs of that vicinity. After three weeks in Southern California he retraced his

steps to Texas, where he visited Galveston and Houston, and there met his wife and other friends, who returned with him to New Orleans to give a week to sight-seeing and the Exposition. From thence he went north to the Hot Springs of Arkansas, tarrying a little at Memphis and Little Rock. For three weeks he tried the health-giving virtues of bathing in the waters of these celebrated springs, then turned homeward, reaching Meriden the 29th of April.

The ex-pastor came home to meet the new pastor, Rev. C. A. Knickerbocker, who had just come to the town with his wife. He is at once relieved of all care. The pulpit is filled and in good hands, and he looked hopefully to the future of the church so dear to him. He has had a good, long, and successful pastorate, in which he has greatly enjoyed the ministry with all its duties in pulpit and parish. And though not satisfied, he is content to have it end here, save for an occasional service that may come to him in filling a vacant pulpit.

Here it ought to be said that Dr. Chapin had been as diligent and efficient a worker in

the Sunday School as in the other parts of his church work. He loved children and youth, and it was pleasant for him to be with them. He was a fine singer, could teach and lead them in music if need be, or give them a hint or encouragement when best. He was a teacher, and always had a class in the School when at home. He knew all his children, and did not fail to recognize them and be sunshine and blessing to the whole School. He was on terms of affectionate intimacy with the teachers, and did what he could to help them. The Sunday School was, in his thought, the nursery of the church, and he worked, to the best of his ability, to make it useful to the church as well as to the children and youth themselves.

So, too, it should be said that he was loyal to and efficient in the conference and prayer meeting. He loved the place of prayer and believed in its helpfulness. The things of the spirit were dear to him. And though only a few were present with him, those few were like leaven in the church and community. The special days of the church—Communion days, Children's Sundays, Christmas and Thanksgiving

days—were punctiliously observed. They were occasions to be made the most of, for the spiritual development of the church. He was a spiritually minded man, a man of God, and joyfully did the things that would promote holiness in human hearts and lives. Deeply, truly, conscientiously, was he a minister of the Lord Jesus Christ, and he believed his church to be the Kingdom of Heaven on Earth and in the World of Spirits. The days of special observance of the church were, therefore, always full of the spirit to him.

But though he was not to be in the lead of the church work any more, he was not to be idle. The schools of Meriden were yet on his hands. The High School building was in process of erection. No little care and work were involved in its completion and furnishing. He went at this immediately, as he most devoutly believed it to be unspeakably important. Henceforth this was to be largely the work of the evening of his life. The duties of his professorship must be made more thorough and useful than ever before, and the Meriden schools must be improved by all that

he could do for them. This thought was in his mind during his visit to the South and to the West, as well as the improvement of his health. Early in June he went to Boston and visited schools there, and in Cambridge, and Quincy, to learn what more he could do for his own schools. Hitherto he had visited colleges wherever he had gone. Now he visited the public schools. From the Kindergarten to the Post-Graduate University he wanted to know all about the best methods of education. In July he went to Saratoga to attend the National Educational Association.

From Saratoga he went by way of Lake George to Bethlehem, where he met his wife and daughter for a run among the White Mountains, after which they returned home, and he took to the woods and mountains of Maine. Late in August he went to Detroit to attend the annual meeting of the American Association for the Advancement of Science. After a session of several days he returned home, and divided his time between Stony Creek and his school work at Meriden. He had a summer cottage and

grove at Stony Creek on Long Island Sound, twenty-five miles from Meriden, which he had named Maple Lodge. It was a beautiful place at the water's edge, and he and his family were often there. The summer homes of the Lewis families were also near by. This summer he was more at Maple Lodge than usual, but nearly his whole time through this autumn was given to the care of the schools.

The last of January, 1886, Dr. Chapin went to Canton for his work in the college, after which he was busy with the schools of Meriden, the work of the Convention Boards, and occasional preaching, till late in July, when he again sought the refreshment of the Maine woods and mountains.

Late in August, the American Association for the Advancement of Science met in Buffalo, and found our indefatigable friend of science in his place, eager as a youth for more and more light on the great subjects which had so long interested him. The Association spent a day at Niagara Falls, to enjoy the great waterfall, and study the wonderful story of its existence and career.

From Buffalo he went to Chautauqua to hear a number of noted speakers, among them his early friend, Mr. Livermore. A few days are spent among the mountains of Pennsylvania and in the Catskills of New York, and he is back again at his work. The purchase of a library and chemical and philosophical apparatus for the High School, and preaching in Brooklyn, New York, and Philadelphia, occupied much of his time till the middle of October, when he went to Akron, Ohio, to a session of the General Convention, and from thence to Newark, Granville, and Marietta, to visit and study the remains of the "Mound Builders" of some ancient time, which are yet to be found in those towns. The first settlement of New England people in Ohio had been made at Marietta, and there was also founded the first Universalist Academy of the West, at which Dr. Chapin's first wife had been partly educated ; it was the seed of Lombard University and Buchtel College. These facts gave additional interest to this place for him, and he found old friends of his wife still there. It was evidently a great centre of the

Mound Builders, their works being very extensive and in a good state of preservation. He also visited Mound Creek in West Virginia, another centre for the operations of these ancient people. These old-time histories which he had tried to study in Mexico, Arizona, California, and now in Ohio and West Virginia, had a weird interest for him. They are fragments of human history that have come to us from a dim, distant past, from the childhood of the race, it may be. From these seats of a former population, he hurried on through the cities of to-day to his home and work in Meriden, and was as busy as ever in his various employments until the close of the year.

About the middle of the winter of 1887 Dr. Chapin gave a lecture on the "Land of the Montezumas," which he repeated in many places. His eager thirst for knowledge made every new country or region interesting to him. Wild Mexico had a past, and he hoped would have a future. He studied it looking both backward and forward, and also with a careful observation of the present. He found abundant materials for an interesting lecture.

This season he had many calls to preach in other places, and at such times he almost invariably found persons or things to visit, thereby gaining both profit and pleasure. This thirst for knowledge did not abate with his increasing years, but rather seemed to increase. At any rate he could gratify it more with advancing years, by the purchase and reading of books, by travelling and visiting institutions of learning, charity, and religion, and especially by association with men of learning. His vacations were often his most studious seasons. In June of this year he sent his daughter with three young friends on a journey to Europe. He probably thought she was a chip of the old block, and could take in knowledge through the eyes faster than in any other way and with much more personal satisfaction. The others came back in a few months, but she continued the study of the various countries of Europe and their peoples and institutions, for three and a half years, travelling some of the time alone, and generally seeking the acquaintance of and information from the

highest authorities. In this we see the father over again.

After a visit to the wilds of Maine for a couple of weeks, he attended the State Convention, and then began to set his affairs in order for a journey around the world. This had been one of the many ambitious plans of his boyhood.

CHAPTER XVIII.

JOURNEY AROUND THE WORLD.

ON the 1st of October, 1887, Dr. Chapin left home for a westward trip around the world. He went by way of Jersey City, Pittsburg, and Kansas City, and reached San Francisco the 8th. After visiting friends for two or three days, he took the steamer, *City of Sidney*, for Yokohama, Japan, in company with Dr. S. H. McCollester. The voyage across the Pacific Ocean, a distance of 4800 miles, was made in eighteen days, averaging $266\frac{2}{3}$ miles per day.

The voyage was pleasant until nearly across, when a terrible typhoon was encountered, so fierce that the steamer was held for hours in its grip. It could make no progress, and was kept right side up only by the might

of the engines worked at their best. After hours of peril, the captain said that all depended on the strength of the engines and machinery. If anything broke they would go down; if not, they probably would outride the storm. The passengers said their prayers, and gathered around the stairway to listen to the beat of the engines, as to the throb of life. For hours they listened, fearing each beat would be the last, while the awful whirlwind was wrenching them in the midst of the waters. At length the storm abated and the steamer went slowly on her way, her engines terribly weakened by the strain, but not broken.

JAPAN.

It is only about forty years since Japan was opened to foreigners. The United States formed a treaty of trade with her in 1854. The port of Yokohama was established on a small island near the coast, chiefly for foreign trade and residence. Now Japan is almost as open to foreign trade and travel as any European city. The prejudice against foreigners was very strong at that time, now they are

cordially welcomed. Merchants, missionaries, teachers, and handicraftsmen of all kinds from other nations, are now living there in peace. For thousands of years Japan shut herself in from the world, under the impression that all other peoples were barbaric enemies. Lately she has found out her mistake, and is cordially seeking to profit by intercourse with the outside world. The Japanese are a bright, active, thrifty people, and they seem to have almost kept pace with the European peoples in many of the arts of civilized life.

Our traveller, instead of taking a cab for the hotel, as was his wont at home, took a jinrikisha, which is a small two-wheeled carriage drawn by men. In this way, too, he was drawn about the city and from city to city, over the country roads, which are usually good, travelling from twenty to forty miles per day. Two men to each carriage constitute the travelling outfit, both drawing where it is hard, taking turns where it is easy, and enduring the work as well as horses. He reached Yokohama on Saturday, and attended a Unitarian church service in English on Sunday, at eleven

o'clock A.M.—a service in Japanese had been heard at nine—and in the evening he went to a Seamans' Chapel and a Womans' Mission. The next day he called at the American Consul's office; visited a Girls' School; looked about the city; worked a while at a photographer's, finishing up some pictures that he had taken; and met the sons of H. N. Higinbotham, of St. Paul's Universalist Church, Chicago; the latter was President of the Board of Management of the World's Fair. So Yokohama did not seem seven thousand miles away from home. The next day he had an interview with the agent of the Bible Society, Rev. H. Loomis, repacked his trunk, and got ready to move on. The fourth day he went to Tokio, the capital of Japan, in a jinrikisha drawn by two small men. The next day he visited the American Legation, went to the University, saw some of the professors, and witnessed the athletic games of the students. The next day he saw the Mikado—the chief ruler—review his troops, and spent half the day in viewing temples and the city. His last day in Tokio was divided between the professors of the Imperial

University, and riding about the city. His next move was to Nikko, part way by railroad, the last twenty-five miles by jinrikisha, through an avenue of cedars the whole distance. The Japanese have learned the value of good roads, and how to make them. He visited the chief temples and tombs here—the finest in Japan—also a native school; made an excursion to a beautiful lake several miles away, 4375 feet above the sea, surrounded by grand mountains; took some pictures; took “a ride through a beautiful avenue of *Criptimonia*” to another town, on his way back to Tokio. He visited Prof. John Milne, of the College of Engineering, and the leader of a Quaker Mission. Returning to Yokohama, he made excursions to places within a day’s reach: visited some hot sulphur springs; took the steamer *Thibet* for Kobi, and sailed along the coast, with a volcano in view; visited a fine tea region; attended a Japanese theatre; and after three weeks in Japan took a steamer for Hong Kong, China. Thus far he had met so many Americans that it seemed as though America and Japan were intermingling.

CHINA.

In three days our traveller reached Hong Kong, which is a British port—part of the empire of Victoria. In regard to population it is a kind of Babel. Dr. Chapin has described it in his very interesting book entitled, *From Japan to Granada*. Here the American Consul called upon him, and he met people from St. Louis. Dr. McColleston left him here, to continue his travels in a different direction.

Dr. Chapin left Hong Kong for Canton, ninety miles up the Chu-Kiang, or Pearl River. The land was high and broken the first half of the way, low and level the other half. Canton is an immense city by count, holding a million people huddled in together like bees in a hive. He examined it in a chair rolled about by a coolie. He went about its narrow, tangled, filthy streets, visiting the shops, markets, stores, temples, pagodas, ancestral halls, and execution grounds, and seeing how it is possible for people to live under circumstances which seem to us utterly forbidding. China, containing 400,000,000 of people, is to be studied from his book rather than from his diary.

Leaving Hong Kong in a French steamer, he sailed southwest through the China Sea, stopping a while in Cochin China, and going thence to Singapore, at the southernmost point of India. This land of tropical plants, animals, and people, he looked at as long as his time would permit. The rank, exuberant growth of vegetation seen in the immense trees, vines, and shrubs, each crowding upon the other, made country and town extremely interesting to an inhabitant of the temperate zone, and especially to one who had made these things so much of a study as had Dr. Chapin. He was there in December, and yet summer was in its glory.

CEYLON.

Leaving Singapore, he sailed westward through the Straits of Malacca, with Malay on the north and the island of Sumatra on the south, through the Bay of Bengal to the island of Ceylon, south of Hindoostan. In this summer land, in this kingdom of the Indian Ocean islands, he found everything full of interest. It was a new world, born of sunshine

and water, with nothing to do but grow, grow, all the time. And yet, full of life as it is, he found that idleness and laziness characterized its human kind.

In his book he says : " The island of Ceylon, on first approach from the east, is a wonderfully attractive bit of land. It rises out of the Indian Ocean almost directly into mountain heights, bordered by a narrow, sandy beach, or standing out in rocky headlands, against which the sea breaks in long, winding wreaths of foam. Clad in forest and jungle from the margin to the summit, it presents a pleasing variety of shade and hue, according to the altitude or abruptness of the slopes. Even the perpendicular rocks are tapestried with mosses or wreathed with creeping vines, which keep up the play of colors and the changing hues of light and shade, while here and there a towering cliff adds variety to the scene.

" There can be no finer effect than that produced by the cloud and mountain views in the light of the morning sun. The fleecy *cumuli* clinging to the slopes strikingly resemble snow, above which rise the higher peaks like

towers above a Moorish roof ; while the narrow valleys with terraced borders, peep in and through the rifted clouds, like the ever-shifting scenes in the kaleidoscope. . . .

“One chief source of food supply is the ocean. The Southern sea literally swarms with life. There are giant species, and those of minute size. . . .

“Everywhere there are the same general characteristics — cocoa palms, arica palms, bread-fruit, mango trees, green, thorny hedges, and flowering plants in great variety ; little brown huts with gardens attached, interspersed with palm groves or bits of jungle ; indolent natives lounging in the groves, or reclining listlessly before the door, gossiping with neighbors and mildly chuckling now and then with drowsy merriment.

“What a lesson our busy, bustling Western nations might learn of the Singhalese, or the Tamils, or any class now native to this fortunate isle ! No thought for the morrow ; no care for what may come another year ; no anxiety as to how the rising generation may fare when left to fight the battle of life alone. What

peaceful peace ! What indolent content ! If it can be a privilege to live and still be of no consequence to the world, the average Ceylonese is near perfection. The sun shines for all and the spicy breezes blow ; the cocoa-nut may be had in the forest for the picking, and why should he be anxious or discontented ? Nature intimates, in this clime he need not work, and he takes her at her word."

" Here we find tea, coffee, pepper, nutmeg, cinnamon, cloves, chocolate, spices of every name, and palms of every variety—the Arica, Palmyra, Cocoa, Sago, Cabbage palm. . . . Here are also trees of ebony, mahogany, satinwood and teak."

These quotations from his book show what our traveller found of interest in this old and far-famed island, supposed by some to be the Ophir of King Solomon's time.

He landed at Colombo, the capital. It is the port of trade with all the world. But it does not show the delights of Ceylon. They are found up on the mountains, in the high valleys, and on the slopes. The first place he sought outside of Colombo was Kandy,

the old capital, seventy-five miles away and more than two thousand feet above the sea. The history of Ceylon is linked with that. The old shrines and tombs are there, and one attraction above all others after the splendid views on the way and at and about Kandy, is the Paredynia, or the Public Gardens, "certainly a model of its kind and reputed to be the best collection of tropical plants in the world. The approach to it is through an avenue of stately trees, of the species known to science as *Ficus elasticus*, but in common parlance as the india-rubber tree." These trees grow to gigantic size, and are crowned with a wealth of leaves at the top. Kandy is reached by a railroad which climbs the mountain sides, spans ravines, and bores tunnels, according to the skill of the modern engineer. Surely something of modern life has found its way to this island, which thought herself in her glory when Thebes was a power in the world. Here is a question that no doubt came to our traveller as he looked upon the indolence and degradation of these semi-barbarians. Is it not the duty of the Christian

nations to carry, with their gospel, their civilization and their methods of government, to these people?

“ The general impression that Ceylon leaves upon the traveller is that of ruin and decay,—ruin amidst the grandest scenes, decay in the face of rich fertility. The mountains stand as they have long stood, clad in the most abundant verdure ; and yet the forest is not primeval in the strict sense of the term. That was once hewn away, and the island became a scene of busy enterprise. Now the towns, cities, plantations, canals, and reservoirs are in ruin, and the tropical forest again holds almost undisputed sway. Modern commerce is working some changes, to be sure, but it touches only the southwest coast, and reaches a few miles toward the interior country. Most of the island is again as much a wilderness as it ever was, and its possible resources no more serve the interests of man than if they had never been at all. . . .

“ But what can ever happen to Ceylon, to wake it up and bring it into the tide and drift of modern enterprise ? We can only wait and see.”

INDIA.

Dr. Chapin's next move was north through the Channel of Manaar, to Hindoostan. His first landing-place was Tuticorin, a small city which would be of importance if its people had the energy to improve its bay sufficiently to admit shipping freely. He says, "the architecture of its temples and the size of them are quite remarkable. The streets are lined with palm trees; the low-roofed houses are crowded with human beings almost like sardines in a box, and these seem somehow to get a living by hook or crook, and without well-defined occupations." There is a railroad here making its noisy intrusion upon the sleep of the past. But the people as yet are only rubbing their eyes, and are not awake to modern life. From here he went farther north to old Madras, a large city and the capital of Southern India. It is a place of large commerce for that country, notwithstanding the heavy surf, which is an obstacle in the way of shipping or landing. He found Madras afflicted with cholera, and while on a walk to see the sights, he came upon many people kindling

and keeping up fires, while the air was filled with a sickening odor of burnt flesh. Upon inquiry he learned that they were cremating the dead bodies of cholera subjects. He at once sought sights in other directions, also a drug-store, where he obtained disinfectants and anti-cholera medicines.

As was his custom always, he went to the University. The building was one of the largest in the city, and can be seen far out at sea. He was received with marked consideration by the officials, and seated on the platform before some six hundred young men. He soon found that he was fortunate in being there to witness the examinations of these young men who had come from the "affiliated" colleges of that region of country. They were examined in nine languages, Latin and English being two of them. Two or three of the professors who could speak English were much interested in questioning him about the colleges of America and their studies and methods. "The young men," he said, "were earnest, sober, and industrious, and there were many fine faces among them."

His next move was northeast by steamer up the Bay of Bengal to Calcutta, situated a hundred miles up the river Ganges, which empties into the bay through several mouths. This is the sacred river to the superstitious Hindoos, and on its banks are many sacred cities, temples, tombs, and baths. Our traveller availed himself of his opportunity to see the outward aspects of that which is called religion, as they appeared in all the principal towns on this river. From Calcutta he went up to Benares, the most sacred city of the Hindoos, where he found "immense and costly temples, the chief apartments of which are occupied by swarthy bulls, where the courtyard reeks with the ordure of the animals, and fanatics come and smear their hands with the filthy mixture ; where another great temple is devoted to a troop of monkeys who importune the visitors like mendicants ; where massive marble tanks are filled with the foulest water, in which devotees bathe, and of which they even drink ; where pilgrims come from afar, practising the most rigorous and sometimes the most offensive austerities, exhibiting self-

inflicted wounds to move the pity of the stranger." Inclined as was our traveller to respect all religion, he could scarcely feel anything but pity and contempt for these deluded fanatics and their debasing religion.

The chief things of interest to him in Benares were along the river front. He said : " Costly palaces and temples, built by munificent princes from time to time, occur at frequent intervals, though the treacherous river is gradually undermining some of them. More than one tower, indeed, has already fallen, and walls are cracked and broken and stand awry. Many Indian princes still make Benares their home some portion of the year. Here, along the water's edge, are bathing ghats, to which thousands, both residents and pilgrims, come every day, to bathe. No matter how keen the atmosphere or how prolonged the storm, the bath must not be omitted ; this not from considerations of cleanliness, however ; it is a requirement of their religion. To fail to bathe in the sacred stream when possible, is certainly to invite disaster.

" The burning ghats demand a brief inspec-

tion. They are merely slopes upon the river bank set apart for this special purpose. When a death occurs among the Hindoos of the city, the body is borne to the place of burning attended by the family and friends, as on a funeral occasion. There are wood merchants at hand, who will supply the necessary fuel, kindlings and all, for a stipulated sum. If the dead man was a father, when the pyre is ready, the oldest son must go and be shaved, then bathe in the river and put on a new suit of clothes; then returning to the ghat, he applies the match, and sits with the family in view of the crackling flames till the process is completed. The ashes are thrown into the sacred stream, and so ends the mortuary service."

Still up the river our traveller went to Allahabad, another sacred city at the junction of the Ganges and the Jumna rivers. It is the belief of the devout Hindoos that there is a third and an invisible river that joins the other two here.

An annual fair was in progress there—a religious fair, to which devotees had come from

long distances, and business men also. Religion and commerce joined to increase the offerings to the gods.

Dr. Chapin found temples and tombs often in the same structure, some very rich and beautiful, others with little taste or art. Often caves were hewn out, and ornamented and used for temples. He says, "There is, at Delhi, one of the most imposing temples of the Mohammedan religion. It is the mosque Jumna Musjid, and stands on a rocky eminence commanding an extensive view of the city and the wilderness of ruins round about. It is approached from three directions by noble flights of steps, and the entrances are through lofty arches elaborately carved and ornamented. Within, there is an open court where more than ten thousand worshippers may prostrate themselves at once. There is a fountain in the centre for ceremonial ablutions, while a stately colonnade with inviting pavilions surrounds it on three sides. On the fourth side is the mosque proper, two hundred and sixty feet in length, with minarets on either end, and of most imposing style of architecture. . . .

Taken all in all, it may be doubted if there is anywhere a more imposing structure for religious purposes.

“ But the gem of all Indian architecture still remains. It is the *Táj Mahál* near Agra, also one of the capitals of the great Moguls. It was the work of Shah Jehan, third in the line of the Mogul emperors, and was erected as a Mausoleum for a beloved wife. The sacred waters of the Jumna lave its foundations on one side, but the entrance is from the opposite direction. A cyprus avenue leads the way through a spacious garden and past many fountains, from the gateway to the broad red sandstone platform, on which this miracle of achievement stands. There is a second terrace or platform of white marble, in the midst of which rises the *Táj* itself. But what tongue or pen can describe it further? Alas for the insufficiency of words! They can convey no adequate impression. To sit in the midst of the graceful fountains, or stand at the border of the first platform and gaze upon its marvellous proportions, is the experience of a lifetime, and the impression will never fade. The tomb,

or mausoleum proper, is an octagon of the purest white marble, surmounted by a dome about seventy feet in diameter and rising to a height of one hundred and forty feet, with a minaret at each corner of the marble platform, of nearly equal height. It shows no sign of age or decay, the stone being as snowlike in color to-day as when taken from its native bed. There is something fascinating about the view. The dome seems not to rest directly on the roof, but rather to rise and swell into majestic proportions, till it appears almost as light and transparent as a bubble floating away in the clear air, against the marvellous blue sky.

Within the octagon and beneath the dome is the octagonal screen that immediately surrounds the sarcophagus. It is also of the purest and whitest marble, and as delicately wrought as the finest lace, while the posts or standards that support the screen are inlaid with all manner of precious stones. All India, and many a foreign land was placed under tribute to furnish material for this wonderful structure. Marble of various shades and tints, jasper, chalcedony, diamonds, lodestone, and garnets

were Indian contributions ; while rock-crystal and turquoise came from China ; Persia sent amethyst and onyx ; the Red Sea was dragged for coral ; the cornelian came from far-off Bagdad ;—and all these were wrought together with consummate skill to perfect this marvellous creation.”

Dr. Chapin found a great variety of religions in India : a diversity of old Hindoo sects ; many Mohammedans ; a remnant of the Parsees, and many Christian sects. The English rule opens the way for all sects of all religions. After the best study he could give to this ancient and interesting country, he left it, feeling great uncertainty as to its future. The chapter in his book, “ Here and There in India,” will well repay a careful reading. He crossed Hindoostan to Bombay by rail, and thence by steamer across the Arabian Sea to the Red Sea, and up that to Alexandria at the mouth of the Nile in Egypt.

EGYPT.

This old river Nile is full of historic interest relating to many peoples ; and to one like our traveller, somewhat familiar with that history,

the sight of it must awaken unusual emotions. It is one of the longest rivers of the world, and larger two thousand miles from its mouth than where it mingles with the sea ; a singular fact concerning it is that it receives no tributary in the last sixteen hundred miles of its flow. Rising near the equator, it traverses in a tortuous way a vast unknown country, bringing down water and soil for the refreshment and fertilization of Egypt. And this it has been doing through the whole historic era of man. In the early periods of human history it made Egypt "the granary of the world." To ride on its waters must remind one of the kings and notables familiar with it for the last four thousand years, of the armies that have floated on its bosom, of the nations that have lived and died in its valleys, and of the cities, temples, tombs, and monuments which have been erected along its shores. Not for what the Nile and Egypt are to-day do people go there from the whole wide world ; but for what they were in the dim ages a thousand years before Christ, and for the relations of his ancestors to this region and its inhabitants in

the long ago. Egypt is a memory,—is more under than above ground,—is in the night of the past rather than the daylight of the present. The sands of the desert cover a large part of it. Yet those who lived there long ago, like us of to-day, wanted to be remembered, and left their monuments to tell us who they were, and what they did, and how great they became in their day. Strictly speaking, the Egypt of to-day is the graveyard of kings and nations; and those who go there wander among tombs, and think of those who built them. This was Dr. Chapin's mood while in this land of half-buried temples and tombs. He calls it "The Land of the Pharaohs."

Leaving the river, he took to the camel's back as a mode of travel to the pyramids and other works of the past, and remembered how this was the kingly way of travel in the time of the Pharaohs. Unchangeable is Egypt; and probably his description of the camel he rode on would have answered just as well for the one Rameses II. rode on and regarded as the finest camel in the country.

He has described some of the temples he

visited. We quote from one description: "The temple of Denderah, though comparatively recent, dating only from the period of the Ptolemies, is one of the best preserved in Egypt. It is perhaps two miles from the river, half buried in a heap of rubbish that lies near the base of the Lybian hills. . . . As we approach, the outlines of the ruins become more sharply defined and the structure more imposing. Still half-buried in the desert sand and refuse of sun-dried brick, it gradually rises into something like real majesty.

" But it is not till we pass the stately pylon, or gateway, and, following an avenue once bordered with sphinxes now long buried out of sight, stand in the main portal, that we begin to realize the stupendous size of the columns in the portico, or perceive the wilderness of carvings that cover walls, pillars, frieze, and ceiling. The columns are twenty-four in number, with sculptured capitals showing the cow's head and horns of the Goddess Hathor. We made no definite measurements, but venture to set these massive pillars down at fifty feet in height, with a girth of twenty-seven or twenty-eight feet.

They are made of limestone, which, while not strictly crystallized, admits of almost as fine a polish as the choicest marble. These temples were the abode of mysteries, and the light of day was almost entirely excluded : only narrow slits here and there in roof or wall admitted gleams of light and air. Most of them now stand open alike to sun and storm, for their coverings are gone. But in this the temple of Denderah is an exception. The roof is still quite complete, and while the portico is now open to the light through its ruined façade, the second chamber is in twilight, and those beyond in almost utter darkness. The stifling or stagnant air is suggestive of the dungeon or the charnal-house, and one unconsciously waits at the entrance as if expecting a procession of ghosts, or rather of mummies, to start up before his eyes. . . .

“ The columns, though massive, do not seem heavy or disproportionate, the carvings tending rather to give them lightness, and everything seems proportioned to its surroundings. A winged globe as usual hovers over the front portal, as if invoking or conferring a benedic-

tion. And the procession of priests upon the architrave seems quite in keeping with the place. The ceiling, happily quite complete, notwithstanding the ruin so near at hand, is studded with stars and celestial emblems, and every foot of space on wall or column is filled with figures of gods and men, sacrificial offerings, and insignia of the royal house.

“Penetrating then to the second chamber, we find ourselves in a smaller hall, of which the roof is supported by six columns, and out of which open three small chambers on either side. By the light of the flickering candle, which has now become a necessity, we observe the same wealth of carvings as in the outer court, although, as scarcely a ray of light penetrates the darkness, or relieves the sense of partial suffocation in the stagnant air, we can but wonder what end this elaborate workmanship was meant to serve. The industrious and devoted explorer, Mariette Bey, found in them indications of the intended use of the several chambers as receptacles for offerings, depositories for treasures, for the sacred vestments and the like, and we see no reason to dispute his interpretation.

“Beyond are still other halls or chambers, the innermost one of which was the sanctuary, in which was kept, secured in a niche, the image of the god to which the temple was specially dedicated. From one of the side chambers is a stairway leading to a vault below, presumed to have been the treasure chamber, while from two others are stairways leading to the roof, and intended, as very graphically portrayed on the walls, for the ascent and descent of the grand procession that moved round the top of the wall with standards, musical instruments, and pots of incense, on the occasion of great religious festivals.

“And now who took part in these? The king himself was always in the lead in the double character of priest and king, and after him came scions of the royal blood, and an imposing array of priests. That was all. The common people had no part in this. There was no assembly hall for the multitude; no recognition of the common needs or aspirations of men; no public worship. Indeed, the temple itself, with the surrounding groves of sycamore, acacia, and palm, were enclosed by

a wall fifteen feet in thickness at the base, and over thirty feet in height, so that the possible sound of distant chant and the rising smoke of incense were the only hints to the great world without of what was going on within."

Though there are many temples, tombs, and wonders in Egypt, the one of all others which the traveller must see is Cheops, the great pyramid, which is probably the largest structure ever reared by human hands. It is 481 feet high, and covers thirteen acres of land. The summit is a platform thirty feet across. It is supposed once to have supported a great statue. The solid contents are computed to be 81,000,000 cubic feet. It is made of rows of immense limestone blocks, each successive row drawn in to make a stairway from bottom to top all the way round. The steps are so shallow, and the ascent so steep, that it is dangerous for one to attempt to go up it without experienced help. With a skilful Arab on each side, and one behind to push, it is safe to attempt it. Dr. Chapin, who stood on its top, says : " The view from such a height would be grand in any country, and in this particular

position is sublime. To the eastward is the Nile valley, a belt of green reaching above Cairo, far away into the land of hills, rocks, and sand, and spreading into the Delta plain below the capital. The river winds along this strip of verdure like a silver thread in a web of emerald. The Delta is dotted here and there with groves of palm and signs of habitation, reaching to the borders of the land of Goshen, where Joseph's brethren dwelt, and toward the north to the Mediterranean. Eastward from the city and beyond the Nile is the Arabian desert, a broken region of rock and hill and sandy plain, while to the west and south stretches the wide waste of the Libyan desert, the eastern border of the great Sahara. Nowhere else in all the world are fruitful fields and sterile plains brought into such propinquity, and nowhere else do they present such striking contrasts.

“ In the immediate neighborhood of Cheops are eight other pyramids, or remnants of them, and in the distance, at Memphis, Sakara, and Dashoor, are twice as many more. Most of them are in partial ruins now, the material in

some cases having been carted off for other and more modern structures.

“Near by is also the inexplicable Sphinx, that strange combination of beast and man, which keeps its stony eyes still fixed upon the illimitable sands, as it has done ever since the historic period of the world began. Till recently the Sphinx was supposed to have been built, as were the pyramids, of materials quarried elsewhere and brought hither for the purpose. But recent excavations showed it to have been carved *in situ* from the native rock. Its foundation, therefore, is a part of the rocky crust of the earth, and it has so much more promise of endurance even than the pyramids. Though its structure has been thus more clearly revealed, the Sphinx itself is as much a riddle as it ever was. The Alabaster temple near at hand will well repay a visit.

“A visit to the interior of the pyramid is scarcely less laborious than the ascent to the summit. The passage-ways are inclined at such an angle, the novice is in constant danger of measuring his length upon the solid floor, while the darkness and the partial sense

of suffocation induced by the dust and stagnant air, make it far more disagreeable. Few will care to stop for a detailed examination. The Great Gallery, the Vestibule, the King's Chamber, the Queen's Chamber, the Subterranean Gallery, and other apartments with various designations, make up the weird and strange interior of this vast, this massive, this incomparable structure.

"Cheops, the builder of the great pyramid, is reputed to have employed a hundred thousand men at a time, or rather to have driven them to work—for he was a despot and they had no option in the case,—and to have replaced them with fresh levies every three months, for twenty years."

THE BOULAK MUSEUM.

Boulak is just below the city of Cairo, and its museum is rich in choice antiquities. A few extracts from Dr. Chapin's book will give a little idea of it.

"Entering the court from the street, the buildings are on the right and a well-kept garden on the left. The most conspicuous

object in the garden is the tomb of Mariette Bey, who died in 1882, sentried by four magnificent specimens of sphinxes from the front of the tomb of the sacred bulls at Memphis, among the earliest of Mariette's important discoveries. Leaving the garden, we pass through the vestibules with their sarcophagi of the Greek period and their memorial inscriptions ; and the Central Hall with its statues, vases, papyri, and ornaments of glass and gold and precious stones ; and the Hall of the Tombs, with sarcophagi and weapons found with the dead ; and enter the Hall of the Royal Mummies in the east end of the building, with the purpose of interviewing some of the early Egyptian kings. The mummy bands and rock-cut tombs of some of these ancient worthies served quite a different purpose from what was first intended. Instead of remaining permanently sealed up from human eyes, they lie here now in dignified repose, subject to inspection by curious visitors from every part of the civilized world. The *cartouche* of an Egyptian king answers the same purpose as the silver plate upon a coffin, or the inscrip-

tion on a tombstone ; it identifies the person to whom the sepulchre belongs. And so the tombs at Thebes, at Memphis, at Assiout, in yielding up their mummied occupants, reveal also the names and titles by which they were known among their fellow-men.

“ We have here in this Hall of the Royal Mummies, a goodly company of kings, queens, and magnates of high degree, ranged in order and labelled or numbered, so as to identify them by name or title, and the ages or dynasties to which they severally belonged. Here are the Thotmes, the Setis, the Rameses, two or three of each, with Queens Ansera, Nofretari, Notem-Maut, and others less known to fame. They cover a period of perhaps seven hundred years, extending from about 1700 B.C. according to the best authorities, to 1000 B.C., and represent therefore the time of Egypt’s chief renown, both in art and war. It was during this period that most of the great temples and tombs—except the pyramids—were built.”

Dr. Chapin took pains to study the location of the Children of Israel when they were in

Egypt under Moses, and to note the course they took in their departure, a somewhat extended account of which he has given in his chapter on "The Land of the Pharaohs."

PALESTINE.

Turning from the land of the Nile and the pyramids, our tireless traveller took a steamer for Jaffa across the Mediterranean Sea—the middle of the world sea, as its name implies. At the time that name was given it, this sea was in the middle of the known world. How changed is everything now. The powerful nations of to-day are far from it. Dr. Chapin's last interest in Egypt was in Goshen and its vicinity. From there he followed the children of Israel in their escape to the head of the Red Sea and across to a place of safety on the other side. He did not attempt to follow their track through the Wilderness, but took the course of modern travel and commerce, to Jaffa, and over the hills to Jerusalem. The Israelites were more than forty years in getting there; it took Dr. Chapin two days; and since

then a railroad has been opened from Jaffa to Jerusalem which shortens the time still more.

When he reached the Holy City, standing on the Tower of David by the Jaffa gate, he saw, in imagination, Jerusalem as it was, Palestine as it was, the Jewish people as they were, when Christ was teaching his disciples and preaching his gospel in their midst. He had always thought and preached of Palestine as it was then—as it had been made by the industry, loyalty, and devotion of the Children of Israel through the long years of their sojourn there. Now how different he finds it. The old city all gone! Of its walls, and temple, and houses “not one stone left upon another,” as Christ predicted, to tell where they stood. It was only by a careful study of the hills and valleys in and around it, that he could tell where were the gates, the temple, the Hill of Calvary, and Joseph’s tomb. The more he studied, the more distinctly there came to him the picture of the valleys of Hinnom and Jehoshaphat, the Brook Kedron, the Pool of Siloam, the Garden of Gethsemane, the Mount of Olives, Bethlehem, and the histories con-

nected with them all. Little by little the old localities and persons and doings of the Jerusalem of Christ and his disciples impressed themselves upon his mind. The Mohammedan is there now with his Mosque, and prophet, and Koran, as a screen between the present and the past.

But when he lifted his eyes to the old, far-away hills and valleys, he felt that this broad view was indeed the Palestine that Christ and his disciples saw. The people have gone, only the skeleton of the country is left. The nation builders, the world teachers, the God moved people, that made this a world-centre, have all departed.

After studying carefully and devoutly the localities in and about Jerusalem, he went on down the Jericho road till he reached the village for which the road was named. Here was another historic outlook. From this place is visible the lower part of the valley of the Jordan, and the Dead Sea and its surroundings. Not far from this was supposed to be the site of the ill-fated Sodom and Gomorrah. Here, in sight, was the door to the land of Canaan through

which the children of Israel came in—the crossing of the Jordan. And a little way beyond it looms up the head of Mount Nebo, from which Moses viewed the land of Canaan, but did not come down to enter in. Just over the river at the foot of the mountain, Joshua took command of the Israelites and led them across the river. Some five miles from the ford, and at the foot of the plain of Jericho, was Gilgal, where the Ark rested ; where the Tabernacle was set up ; where Joshua had his headquarters, from which he took Jericho, and the country about it, and began to conquer the Canaanites. The Israelites began to be a people in Canaan and to practise their religious rites here at Gilgal.

In later times it was here that John the Baptist came preaching in the Wilderness ; here he baptised the multitudes ; and here came Jesus to be baptised of him. Surely this is both historic and holy ground, and well might our traveller pause and meditate long and devoutly in the midst of scenes which have witnessed so much that is important in the world's history. Here there has been less change than at

Jerusalem. The mountains, hills, plains, river, and sea are much as Joshua, John the Baptist, and the Son of Man saw them.

Full of the thoughts and histories of this great locality, Dr. Chapin went north into Samaria to meditate by Jacob's Well. Here is the scene of all that is connected with those two mountains, Ebal and Gerizim, on either side of this well. Here was Jacob's home ; where he lived and reared his family and flocks. Near here is believed to be Joseph's tomb ; and in this valley it is believed that Abraham pitched his tent and set up an altar to the one God, on his first visit to this country. Many, many things were done here which made history for the world, but none of them were so important as Christ's conversation with the Samaritan woman. Very interesting are our traveller's reflections in this locality. We can but refer to them and go on with him to Nazareth for his next stop.

Nazareth is essentially a Christian spot. It is sacred as the home of Jesus, the Christ, during his boyhood, youth, and early manhood. The fine landscape always in view from his

home, is still there just as he looked at it, unchanged by the years. It is a broad view for hilly Palestine. In its breadth as well as in its detail, it was of deep interest to our friend, whose life had been so signally shaped by Him who so notably honored this rural locality. No other place has such a distinction, nor has sent into the world such a power, nor given such a promise for good yet to be done, through one of its inhabitants. There is but one Bethlehem, one Nazareth, one Jerusalem, and so it will always be. Dr. Chapin felt moved to the depths of his Christian life by the things around him. He sought the details of the family life of Jesus as they are pointed out by the present inhabitants—the location of Joseph's shop, of Mary's well, of the synagogue, etc., but these were of little significance to him, compared with the fact that here was the early home of Jesus, where he grew up to be the Son of Man and the Son of God.

Leaving Nazareth our friend went on a few miles eastward to look down into the valley of the Jordan, the Sea of Galilee, and the site of Capernaum, where Jesus made his second

home, and was more in touch with the world. How intimately was the development of the gospel connected with this locality. And how intimately was this locality connected with Jerusalem by the frequent visits of Christ with his disciples to the great city. Capernaum was Christ's way out to the world. This, the fourth locality in which to study Palestine and the development of Christian history, our traveller used to quicken his memory and deepen his devotion to Him who was the light of his life. In the desolation of to-day how strange seems the glory of the past.

PALMYRA.

The desire to see the weird desolation of ancient Palmyra—Queen Zenobia's capital, gave our eager traveller a dreary ride of several days into the desert region of Syria north-east of Damascus. Once a noted, populous, and wealthy city, rich in great structures, especially the Temple of the Sun and its Grand Colonnade, or pillared avenue, a mile in length, leading to it, it was conquered and laid in ruins by the Romans during the

reign of Queen Zenobia. Its tragic fate, and the sad but noble career of its queen, give it a peculiar place in history, and leads now and then a traveller to turn aside from the regular route of travel, and brave the dangers and hardships incurred by a visit to it. Dr. Chapin's account of the city, its queen, and his journey to it, will well repay a reading.

MALTA.

Quickened in spirit by his visit to the land of holy memories, our friend made his way to the island of Malta near the middle of the Mediterranean Sea, that he might see for himself the rocky fortresses for which it is noted, and get a better idea of the home of the Order of Knighthood which took its name from the island.

SICILY.

From Malta he crossed over to the island of Sicily, in which he felt a special interest on account of Mount Etna, its great volcano. He had seen Vesuvius in the north of Italy; now he would see Etna, a little south of Italy. Have they any unseen relation to each other?

He had read of the wondrous views from some of the high points of Sicily, and he wanted to look at them for himself. His first view is "from the old Greek theatre at Taormina in the northeastern part of Sicily." After seeing it, he said :

"We confess to a liking for superlatives, and found use here for all at our command. The view is certainly nowhere surpassed, if indeed it can be equalled.

"The blue sea to the north, flecked with islands here and there ; to the east and beyond the straits, the mountains of Calabria, rising majestically against the sky ; the Sicilian mountains with covert nooks and valleys to the south and west ; while Etna dominating over all, rears its lava-scarred and rugged form under a helmet of glistening snow. Here, at our feet almost, lies Scylla and Charybdis of classic fable ; then just below us, to the south, is the former haunt of the Cyclopean Polyphemus, of classic fable also ; extending our view beyond our immediate surroundings, and looking north, there is a wreath of smoke slowly rising, when the air is still, from the group of

islands before alluded to. It is from the crater of sullen Stromboli, a volcano that rises directly from the sea.

“Turning towards the farther shore, the part of southern Italy known as Calabria of old, we trace the coast toward the north till it fades away in the distance, and there we know is Pæstum, a landmark dating far back in the past ; then following the shore southward, past many a pretty village, and many a dreary town, we come at length to a spot of special and timely interest—the site of that goodly city of the olden time, so long lost to the world it had come to be counted among the myths,—Sybaris, the home of luxury and æsthetic pleasures.” Surely such a point of view must have been unsurpassed.

“Our next move is to Catania—a fated city—the victim of Etna’s angry moods. In 1169 it was literally shaken to pieces by an earthquake while Etna was getting ready for action ; and just five hundred years later the volcano sent down such a flood of lava that it not only swallowed up the town, but built a black promontory forty feet in height out into the sea.

But with a sort of perverse persistency the Sicilians built it up again.

“The next morning we drove to Nicolosi at the mountain's base. It was quite too early in the season to reach the main summit. The snow lay deep upon the upper slopes and the wind at times was bitter cold. But we determined at least to make our way to the first crater—the last in point of time—and set out with a sturdy countryman for guide. The wind was blowing fresh, and clouds were drifting across the heights. After the first hour's climb another guide appeared, as if by the purest accident, though he had been following us at a distance all the time. But we soon found use for both of them. The wind had risen to a gale, and it was necessary to cross some narrow necks between adjacent heights, where there were abrupt descents on either side. The higher we went the more fiercely the wind disputed our passage, and it was finally decided we must all be tied together, so that if one went off the ledge, the rest could lie down and hold on till he crawled back again. With overcoats buttoned to the chin, hats tied upon the head, and a guide or helper on either side,

we made our way laboriously for two or three hours more, stopping now and then in lee of a projecting ledge to breathe awhile, and we reached at length the brink of the sulphurous pit, whence floods of lava a few years ago defaced many a fruitful field, and obliterated every trace of life that stood in its path.

"From this point there is an extensive view both of the mountain and plain. The broad black bands that traverse the scarred and blistered sides of Etna give some hint of the destruction, first and last, which has been wrought by the volcano, while the fields and hamlets here and there show how persistently men have labored in the face of desolation. After an hour spent in contemplation of the scene, we collected a few specimens of minerals from the edge of the crater to certify the success of the expedition, and returned to Nicolosi and Catania."

Visiting old Syracuse for a little while, and getting a general view of beautiful Sicily, Dr. Chapin took up his line of march for

THE BARBARY STATES.

His first stop was at Tunis, which looks across the Mediterranean to Naples and

southern Italy, an old place, yet of but little interest to-day. He says :

“ It reminds one somewhat of a Japanese town ; the general aspect is so flat, owing to the squatty buildings that chiefly characterize the place. . . . Tunis is one of those strange cities whose attractions cannot be explained. There is a charming diversion in the place while one is there, but after he is gone, he wonders what there was about it either to divert or charm. With one or two moderately pleasant streets, there is a tangle of narrow, crooked, filthy lanes, as in all cities where the Arab is the prevailing element in the population. The variety of costumes on the street, and the devices to which men resort to make a living in the easiest way, will keep the attention occupied for a time, but the novelty does not last. The bazaars are the chief attraction to the casual visitor, and they are in some respects peculiar to Tunis, being rather African in type than Oriental. As elsewhere, there is a great variety of goods and wares, but each tier of stalls has usually something peculiar to itself. Leather will be found

in one quarter, silks in another, and hardware in still another; and yet a great variety of wants may be supplied within a little space.

"One spot should be remembered by every American—the burial-place of John Howard Payne, the author of *Home, Sweet Home*. In this lonely spot beyond the seas he spent the last years of his life. Here he died and was buried. After years of sepulture so far from home, his remains were removed but recently to Washington, D. C., at the instance of a wealthy and patriotic citizen of that city, and found a resting-place in native soil. And to atone in part for what the Tunisians felt to be a real loss, the same gentleman caused a monument to be erected above the empty grave, similar to that which marks the poet's resting-place at Washington."

ALGIERS.

The next city and state visited were Algiers, a locality so situated and bountifully supplied by nature that it ought to have been one of the gardens of the world, and yet its history is such that it is remembered only with abhor-

rence. It has passed into an execratory saying that a faithless, barbarous, cruel man is an Algerine. Its present population is diversified, but made up chiefly of Arabs, Moors, and French. The latter have only settled there within the last fifty years, since the French conquered and took possession of it. Previous to that it was a land of pirates, who lived chiefly by piracy. Dr. Chapin says of them :

“During the eighteenth and till near the middle of the nineteenth century, their corsairs were the terror of the seas. No trade and scarce any nation was free from their spoliations. They would swoop down upon defenceless vessels, take officers and crew, passengers and treasure, and disappear in some one of the many retreats along the shore of northern Africa, divide the booty, sell the captives as slaves, especially if they were from a Christian land, and go out again to lie in wait for further prey. Between 1720 and 1843 it is estimated that they destroyed not less than a thousand vessels, appropriated twelve million dollars' worth of property, and sold from fifteen to twenty thousand white captives into slavery the most abject and cruel.

“With such audacity and success did they carry on their operations that the whole world stood in awe of them. It seems incredible, but at one time full half the civilized world paid tribute to the Algerines; not that they approved their piracies, but most of them, having enough to do to protect their interests in other portions of the world, found it cheaper to buy them off than fight them. Even the United States, a hundred years ago, was party to this nefarious business. For several years they paid an annual tribute of twenty-two thousand dollars to Algiers as the price of being let alone, besides nearly three quarters of a million paid in 1789 as a ransom for citizens then held in bonds.

“The world owes France a debt of gratitude that she has literally conquered and now holds Algiers, thus putting an end to these piratical expeditions.”

Dr. Chapin has given in his book *From Japan to Granada* an interesting account of the Algiers of to-day; it gives information in a few pages which every reader would be glad to have.

MOROCCO.

The next and westernmost of the Barbary States is Morocco, which was visited in the journey we are recording. At one point it is only sixteen miles from Europe, across the Straits of Gibraltar, but our traveller says: "If it were sixteen hundred miles away the contrast could hardly be more sharp and striking, in everything that appertains to civilized communities. The outward aspect as well as the interior economy is all unlike. A sort of blight seems to have passed upon the world, while we were making our way across. The government of the kingdom is an absolute monarchy, the only one remaining, it is said, outside of savage lands; and authority is so exercised as not only to curb ambition but most effectually to suppress enterprise. The Sultan—sovereign—may order a man to execution on almost any charge, and there is no appeal. Even subordinate officials in the provinces take liberties with life and property that the Czar of all the Russias would hardly attempt. Indeed the varieties of injustice

and oppression to which the common people are exposed almost surpass belief."

The people are a mixture of all the races of that part of the world, the Moors predominating; only a few of them are able to read or write. Oppression, ignorance, and fanaticism have taken all rational energy, hope, and courage out of them. They live as much like beasts as men, and set themselves fiercely against all encroachments upon their territory and ways of living from the infidel nations of the world, as they call the Christian peoples. They are Mohammedans, very ignorant and very fierce for their religion, and think the most effectual way to promote it is with the sword and other instruments of torture and death. They are cruel in the enforcement of their laws and their beliefs. They have a poor opinion of human nature, and especially of human reason and responsibility. They don't trust the outside world, nor themselves very much. As a consequence all social relations exist in their lowest conditions, and human improvement is hardly thought of.

Tangiers, on the Atlantic coast, one of the

capitals of the country, is the leading city. It claims to be one of the oldest cities in the world, and our traveller says it looks as though it was. It has a worn out, decrepit aspect, as though its vitality was all gone and had been for centuries. It is filthy beyond civilized endurance. Its methods of business are dawdling and childish. Of the world outside it seems to have no correct knowledge, nor wishes to have any. Alkazar, Mechinez, and Fez are other cities. Fez is the principal capital and has a notable history. A thousand years ago "it rivalled in splendor and importance the famous cities of the distant East." Now it is simply Morocco in style and character.

Morocco is noted for one thing—its leather. Dr. Chapin in speaking of the business of this country, says: "A specialty is the Morocco shoe, for from this country comes the leather distinguished by that name. The Moors have a way of tanning hides that they keep secret from the world. Red Morocco comes from Fez, yellow from another place, and green from still another. There is also some variety

of gold lace, an ornament peculiar to the country, which is both manufactured and sold at Tangiers." Still our traveller believes there are better days coming to Morocco, when ports and roads are opened and the light of the outside world let in. So he left it with hope, to cross over to Spain.

SPAIN.

Of Spain our observant friend says: "She is the laggard among European nations. She is a full generation, and in some respects a century behind the age; and more and worse than this, she is proud of her distinction. Not a quarter of her adult population can read, and many of her usages and customs are relics of mediæval times. The only two institutions that really seem to flourish there are the lottery and the bull-fight, and these are vigorous as ever. The government not only countenances and encourages the former but receives a large revenue from that source. Indeed lotteries are conducted by the government, and high officials are credited with the statement that the national treasury would soon be bank-

rupt did it not systematically resort to such devices for support. Lottery tickets are hawked upon the street, exposed for sale in public offices, and thrust into the traveller's face at hotels and railroad stations. Workingmen, poor women and children, without a change of clothing in the world, and with faces pinched with want, will scrape together a few *pesetas* and buy a ticket in a lottery, not doubting that, soon or late, fortune's wheel will favor them ; and after many such experiments, not a few of them at last fill a pauper's grave. Such is the infatuation bred of chance.

"As to the other national mania named, the Spaniard must be poor indeed who will deny himself the familiar but barbarous spectacle of the bull ring. It is barbarous, cruel, repulsive ; and yet the picadors and matadors—we confess we do not know which is which—are among the pets and favorites in society. The bull is teased, annoyed, distracted, maddened, tortured, tormented, and killed by inches ; thrust with spears, pierced with arrows, and finally despatched with a sword. And what is worse, if possible, than that, horses trembling

with fear are forced into the ring, only to be gored to death, after a few manœuvres, by the infuriated bovine.

“ And yet this is the one pastime that Spain will on no account surrender. It is said there could be no surer means of raising a rebellion from one end of Spain to the other, than to place an interdict upon their favorite sport. It is one of the chief attractions on all great occasions, as at fairs and celebrations. Feast days in the church are often signalized by, or the afternoon given up to, this savage spectacle, because on such days great crowds may be expected. And at Madrid, on pleasant Sunday afternoons, from April to November, from ten to fifteen thousand spectators may be found at the bull-fight. There is a chapel at Madrid adjacent to the ring, whither men severely wounded are immediately borne, and where they may have the benefit of clergy if the wound is mortal, or the aid of physicians if the case is not so severe. We confess to a strong sympathy, first for the horses, second for the bulls, but none whatever for the men. Six bulls and twelve to fifteen horses are the

usual allowance for an afternoon, and few, if any of them, come out alive. The men not infrequently are wounded, but skillful performers are seldom killed.

“Spain has had a famous history, and the time was, three hundred years ago or thereabouts, that she was the most powerful monarchy on the globe. The East and the West alike brought their treasures to her door, and she counted her possessions from Asia in the east to both North and South America in the west. But she never recovered from the reigns of Charles V. and Philip II., or from the fires of the Inquisition. By that nefarious instrument, freedom of thought and action was crushed out of Spain. Christian, Jew, and Moslem alike fell beneath its ban, and the most enterprising and useful elements of her population sought refuge in other lands. And still, this portion of the peninsula is not fully persuaded yet of its mistake, or ready to accept the chances of a return to a more enlightened policy.”

Our tourist visited the cities of Lisbon and its neighbor Cintra, Seville, Cordova, Toledo,

Escorial, Burgos, and Madrid, the capital. Of Madrid he said : " It is the capital of Spain, but has no other reason that we could discover for its existence. Its location seems particularly unfortunate—on a bleak plain, subject to great and rapid changes of temperature, and with few natural advantages of any kind. But it was a whim of Philip II. to have his capital in the centre of his kingdom, which then comprehended the whole peninsula ; and accordingly it was planned and built in this uninviting situation. It is, however, a pleasant city in pleasant weather ; has some fine streets and squares, and many elegant and costly public buildings." But it is simply a capital, not a place of business, art, or education. As a capital, how unlike St. Petersburg, founded by the wisdom and farsightedness of Peter the Great, at the head of the Gulf of Finland, to be a great commercial centre and seat of power. At one side of his kingdom and with low marshy ground for a hundred miles around it, yet, for the great purposes of a city, it had an open way to the world. As to art and education, how different are Spain the mother

of the Inquisition, and Germany the home of Luther and of the Protestant Reformation.

Though a searcher after colleges, universities, libraries, museums, and cabinets, our tourist makes no record of these institutions as existing at all in Spain. There are churches, monasteries, some of them strange, nondescript structures,—but no great schools, no centres of education. Not a quarter of her adult population can read. The land averages well with the rest of Europe, and the climate is good. Two things ail Spain—her history and her religion.

Of the Alhambra Dr. Chapin says: “ But the point of chiefest interest to the tourist, and the place that most people go to Spain to see, is at Granada, the capital of the province of that name, lying in the southern part and extending to the Mediterranean Sea. It is the Alhambra, a Moorish palace, the most exquisite, and, we may add, the most pathetic of the reminders of the Moorish occupation. It was the great stronghold of the Moors when that impetuous people from across the straits, having themselves been overcome by

the Saracens and converted by them to the Moslem faith, made common cause with the conqueror, and so successfully met and overcame the Spanish armies sent against them." Dr. Chapin calls the Alhambra "this gem of architecture, the glory of the past, and the wonder of the present day."

Washington Irving, in his day, described the Alhambra, and fascinated a multitude of readers. Dr. Chapin has described it quite at length, at the close of his book *From Japan to Granada*. It closes his account of Spain as well as his book, and makes a fitting conclusion to an interesting journey through Asia and Africa.

Dr. Chapin had a passion for fine scenery and historic places, so having his fill of Spain he left it, and crossed France to Geneva in Switzerland—that land that always filled him with delight. Another site of the Alps, another study of an historic Swiss city, and another bracing up with the ozone of that highland atmosphere, and he would be ready to turn his face westward again to his home and its peace. A few days were spent in

Paris looking at familiar objects ; he then went on to London.

London had become a familiar city to our around-the-world tourist. He felt at home in it, and knew many of its leading citizens. It was the great city of his fatherland. He dined with a member of Parliament, called on another, heard Canon Farrar in Westminster Abbey, Dr. Parker in the City Temple, and Stopford Brooke in his accustomed place. Later he made a short tour of the English lakes, took some drives to interesting localities, and then sailed for home, which he reached July 29, 1888, having been gone nine months and twenty-seven days.

CHAPTER XIX.

AT HOME.

JULY 29, 1888, Dr. Chapin records with pleasure his satisfaction in being "at home again with my wife and others, after my long journey of 36,000 miles occupying 303 days." It was a journey of pleasure, of study, and of duty. He loved sight-seeing, and loved new things for their revelation of knowledge. He felt it to be his duty as a student of nature and a teacher of men to know as much as he could of the world. Moreover this was a long-contemplated journey. From his boyhood he had anticipated it. And after teaching had become the business of his life, both from the pulpit and the professor's chair, he was more than ever inclined to learn all that he could by personal

observation of men and of nature. Yet home was all the dearer on account of this absence from it and he came back to it with a deep sense of gratitude for his preservation through the many scenes of danger which he had passed. He was glad, too, that another of his life's aims was accomplished. The variety in his life was never a haphazard matter, but all his plans and purposes were made after religious premeditation. As a teacher he was all the time fitting himself for better and better work. He would spare neither strength, time, nor money, in this work of personal improvement. Though he expected to have but a little time on earth in which to make use of knowledge, he anticipated endless years for its use in heaven. So the coming weight of years did not deter him from prosecuting even with youthful vigor his work of personal improvement. Here is a case of the value of religious opinions in the conduct of life. He religiously believed in the continuance of life after death, and the continuance of the human relations upon which he had entered, so that he would need knowledge and virtue, friendship and

fellow service, right along in the everlasting future.

The first month at home after the long journey was spent for the most part with his family at Stony Creek, and he was as nearly idle as he could well be. Idleness was a quality which it was very hard for him to attain. He always had vacations but few rests. He ceased from the work he had in hand to go about something else. His vacation seasons were usually his busiest times. So the 13th of August he started for Cleveland, Ohio, to attend a meeting of the American Association for the Advancement of Science. This association had great interests for him. He was present at its organization, when the old geological association was changed so as to embrace all sciences. At this Cleveland meeting a new geological association was formed, of which he became a member. Eight days were spent in giving and hearing the lectures, in discussing scientific matters, and in examining specimens illustrative of scientific subjects, among which were fossils of giant fishes in the college museum at Berea, and also in the

museum of Oberlin College. These associations are wonderful quickeners of scientific interest. The best men of the various departments are usually present and asked to speak on themes where they are at their best. Their *confrères* come close to them in thought and social sympathy, and so among them there is engendered a high degree of sociability. This was greatly enjoyed by Dr. Chapin. He was a man of a very strong social nature, but his sociability, to be at its best, must be in the atmosphere of intellectual pursuits, moral endeavor, or religious aspiration. A feast of reason and a flow of soul in the midst of ennobling pursuits and people of refined tastes, were to him something akin to the kingdom of heaven. His strong social inclinations led him to feel that he must always be present on these great occasions, for thereby his intellectual nature was incited to its best, and he felt himself richly benefited. The social part of these feasts were more to him than he realized probably, for nothing is more common than for people to not quite know themselves. His faithful attendance upon his religious

conferences and conventions was always equally marked. He would cross the continent to be at a religious convention of his church, whether he had any special work to perform there or not. His sense of duty called him, and his love of the brethren said : " Yes, go," and the high converse on spiritual things gratified his social nature. Many people who knew him but little thought him unsocial, but his best friends knew how strong and deep was his social instinct.

FROM JAPAN TO GRANADA.

While on his tour around the world, Dr. Chapin made extensive notes of the countries in which he travelled, and studied their histories and conditions, with a view to preserving in book form the substance of what he learned concerning them. On the 24th of August, 1888, as soon as he was rested a little from the Cleveland meeting of scientists, he began to write out his notes in full for his contemplated book of travels. On the 15th of September he finished the chapter on Japan. Early in October he finished his ac-

count of China and his brief visit to Singapore ; and so he went on writing at the rate of about two chapters per month, except when hindered by conventions or sickness. Soon after the close of the year he finished the book, which was published by G. P. Putnam's Sons early in the year 1889.

Whoever reads this story of Dr. Chapin's life should read his own account of his tour around the world as given in his book, *From Japan to Granada*. It is written in his clear, easy style, and fairly pictures for his readers the countries through which he passed. For those who never expect to visit those countries, it is the next best thing to a journey through them. It gives the chief points of interest in accurate and reliable statements. Having read that book, one feels that one has seen the countries and peoples he visited, and actually been around the world with him. He was an experienced traveller, and knew how to make the most and best of a journey, so that to read his words is better, as far as genuine information is concerned, than for a novice to see for himself.

THE JAPAN MISSION.

On the 20th of October, Dr. Chapin started for Chicago to attend the Universalist General Convention for 1888, charged with the special duty of presenting his ideas of a Universalist mission in Japan. He had visited and studied with care the Unitarian mission in that country and the missions of other Christian churches. Through them he had come to understand pretty well the condition of the Japanese mind on the subject of religion, and also on their relations to other peoples. He saw that the time had come for radical changes in regard to foreign commerce, education, and religion. There was a disposition in Japan to welcome foreign ideas, to study foreign philosophy and history, and to accept what is better than their own, on all subjects. There was a breaking away from ancient conservatism, and a readiness to examine modern and foreign opinions and things. Indeed in many Japanese minds there was an eager desire for new ideas and new methods. The old fear of foreigners was departing. In his intercourse

with them he had found them a gentle, inoffensive people, affectionate in disposition, bright in mind, quick to learn, and diligent in application. All in all, it seemed to him that Japan was the best of all countries for Universalist foreign missionary work. And he went to Chicago with a prepared address to elucidate his convictions on the subject. He was always calm, cool, and clear-sighted, and his opinions were listened to with great deference.

During the year 1889 he lectured on "Japan and the Japanese" before the Universalist Club in New York City, before the Anniversary Meetings in Boston, before the New York State Convention of Universalists in Watertown, at Wiers and Queen City Park, and also in Meriden, Canton, and other places. On the various aspects of Japanese life he gave many public talks. As he was better informed than any other man among us, he was the oracle on the subject of the Japan mission, to answer questions and make suggestions. More than any other man, perhaps, he was the father of the mission.

Before going abroad on his tour around the

world, Dr. Chapin had received a commission to go as missionary to Japan and to other foreign lands, from the Board of Trustees of the United States General Convention. His appointment was sent to him in the following letter from the General Secretary.

" MANCHESTER, N. H., September 14, 1887.

" Rev. J. H. CHAPIN, Ph.D.

" Dear Brother :

" You are hereby accredited as a missionary of the Universalist Church, and a representative of the Universalist General Convention, under the instruction of the Committee on Missions. You will make to the Board of Trustees such reports as the case may require as to the conditions of and opportunities for missionary labors in those lands.

" JOHN D. W. JOY,
" Chairman of the Board
of Trustees U. G. Con.

" G. L. DEMOREST, Secretary.

" ELMER H. CAPEN, } Committee on
" WM. H. RYDER, } Missions."

This commission is stamped with the seal of the convention.

With this authority Dr. Chapin went to Japan and other lands on a tour of observation, and, after his return, reported Japan as the foreign land ripest for the mission work of the Universalist Church. He followed up his report by addresses before the General Convention and several State conventions, before clubs and churches, and by articles in Universalist papers, till the denomination was ripe for the establishment of a mission in Japan.

SICKNESS.

After his return from the Chicago convention, Dr. Chapin continued to write on the new book, in the midst of which he was taken severely ill. A cold was supposed to be the immediate trouble and no doubt was, but the fatigue of the long journey around the world, followed by that of writing the book of travels and of the other work which he had undertaken before he was fully rested from his journey, probably was the real cause of the severity

of his illness. Though never strong and always subject to ill turns from over-work, he was not subject to severe illnesses, this being the first he had had since he was a youth. He always had to be careful of himself, yet was seldom obliged to employ a physician. But in this case his family felt great anxiety about him for some three weeks. He was taken ill the fourth of November, and did not feel like himself again until the first of January. During this illness, a weakness of the heart was developed, which increased slowly, and was the cause of his death three or four years later.

His family feel that the hard journey around the world was too great a strain upon his frail system, and was the real cause of this illness and of his early death. He was a man of an intense, though calm nature, and never learned to take as much rest as he required. He always overworked: in his early life from necessity; but his intellectual and moral nature kept him working under high pressure in his later years, so that he did in sixty years as much as he ought to have done in eighty.

Nature is an exacting paymaster; it takes the last farthing.

Very soon after his return from the tour of the world, Dr. Chapin was re-elected a member of the Meriden School Board. This office he could not hold without feeling a constant sense of responsibility, for he had done so much for the schools that they seemed, in a measure, to be his. As soon as he was well again he began to work for the schools in his old way, and continued to do this to the end of his life.

ELECTED TO THE LEGISLATURE.

Dr. Chapin was not a politician, though a very earnest patriot and a man of very decided political convictions. He inherited revolutionary blood and principles, which were intensified by the war of the Rebellion. Through his whole life he had been an earnest advocate of righteousness in government. He held that government was a public thing, represented public interests, and should be in the highest degree honorable, and loyal to manliness, integrity, and virtue. As a clergy-

man, having all kinds of political opinions among his people, he felt it unwise for him to take much part in party politics. His habit had been to vote quietly and leave the matter there. He had a profound regard for the offices and duties of the government, and held that the right of suffrage was a very important, and even sacred duty, which no citizen could innocently shirk. Hence he had always voted according to his convictions as definitely as he could. He had on several occasions been urged to take the mayoralty of Meriden, but always refused on the ground that many regarded it as a political office. Had it been as distinct from politics as the membership of the School Board, he would probably have accepted it, because he had a great willingness to serve the community in which he lived, and had a sensitive appreciation of public honors. He had an ideal sense of the dignity and duty of public office. Hence, in the autumn of 1888, having no longer a pastorate and no expectation of being settled again as a pastor, he yielded to the urgent request of many of his Republican

friends to accept a candidacy for a seat in the Lower House of the State Legislature. Soon after this he was taken very ill, and knew nothing of the canvass till he was told of his election when convalescent. The city had been democratic for some years, but enough Democrats were willing to yield their partisan preferences in favor of one whom they believed would intelligently and honestly serve the public interests, to give him a triumphant election.

As soon as he had recovered from his illness, he began to draft a bill for a secret ballot. He gave considerable time and study to the preparation of this bill before the Legislature met. He believed in it as due to the voter, and as the best guard that could be raised against corrupting influences at the polls.

The House organized on the ninth of January, and committees were announced on the sixteenth; he was made chairman of the Committee on Education, called his committee together the next day, and began to consider what they should do.

Early in the session he introduced into the

House a bill for a Secret Ballot law, which went to the Judiciary Committee, before which he made an extended argument for the bill. Other bills were introduced both in the House and Senate. The Committee rejected them all, but out of them framed a new bill and recommended it to the Legislature. After much argument in the Legislature and public press, in which Dr. Chapin took an active part, it was passed, and vetoed by the Governor. It was then re-argued, modified a little, passed, and became a law, notwithstanding the veto.

He was the author of the Screen law, and secured the passage of it. This is a law prohibiting the use of a screen, curtain, or other device, before places where intoxicating liquors are sold after the hours for which they are licensed to sell.

He was an active member of the Legislature, and between attending its sessions, the meetings of his Committees on Education and of the High School Board, and reading the proof for the new book, the winter and spring passed busily enough for our new legislator. On the 24th of January, the Legislature joined with

the Historical society in celebrating the two hundred and fiftieth anniversary of the adoption of the Constitution of Connecticut.

TOPOGRAPHICAL SURVEY.

On the 13th of March, Dr. Chapin conducted a hearing on the bill for a topographical survey of the state of Connecticut. This matter had been before former Legislatures, but had always failed of adoption. He brought it up again by means of a new bill, and presented it in such a light that it was at length adopted and became a law. The credit of originating the bill is due to Judge S. W. Adams, of Hartford. It was introduced in the Senate by Hon. E. S. Cleveland, but Dr. Chapin was among its most zealous and intelligent advocates. Being a practical geologist, familiar with the United States geological surveys and with the topographical surveys of other states, he was able to make clear to the Legislature the advantages of such a survey of Connecticut. By the terms of the bill the work was to be done by the United States geological survey, the United States bearing

half of the expense for the sake of encouraging such surveys in all the states ; the supervision of the work was to be made by a commission appointed by the state authorities. The bill was signed by the Governor, Morgan G. Bulkley, in June, 1889. The commission was at once appointed, consisting of Prof. William H. Brewer of New Haven, Dr. James H. Chapin of Meriden, and John W. Bacon of Danbury. They immediately arranged with Maj. J. W. Powell, Director of the United States geological survey, and Mr. Marcus Baker, Chief Geographer, to make the survey. They went about the work at once, and it was well along before the next meeting of the Legislature.

Dr. Chapin said at the time : " The importance of this survey, as it bears on public interests, can be hardly overestimated. It is to determine the size of the state, which has never yet been known, notwithstanding Connecticut is the oldest commonwealth in existence having a written constitution. It is to represent state, county, and town boundaries ; and, what is of far more practical importance,

to mark the course of streams, to determine the watershed or drainage area of streams, and ponds, and reservoirs of different kinds, to indicate elevations and depressions, together with the character of the slopes—whether abrupt or gradual; and thus make it possible to determine the probable accumulation of water, both in ordinary and extraordinary seasons; for on these conditions depends the strength of dams and similar structures necessary to withstand the pressure that may come upon them. Moreover, the height of all elevated points above the level of the sea, the direction of streams and roads, the location of ponds, marshes, woodlands, houses, villages, etc., are to be noted." The result of this survey was a fine map of the state, and the latter has now what it never had before, a true knowledge of itself.

Professor Brewer, of Yale College, chairman of the State Commission, had been interested in such a survey for some years, had been familiar with the surveys of other states, and had proposed the matter to the Governor as soon as he was elected. It was fortunate for

the state that such a man was at hand to take the lead in this movement, and fortunate that the Legislature had a member who could present the matter so intelligently that only two members voted against it.

The office of the Commission was to oversee the entire work. On their part it was a labor of love—without pay except for their actual expenses. Dr. Chapin did the heavier part of the supervision in the field. He travelled over nearly the entire state with the map in hand which the surveyors had made, noting errors and deficiencies, and the omission of the names of hills, mountains, streams, etc. He aimed to rectify all their mistakes. For instance, there are many bluff mountains in Connecticut. In their first draft the engineers represented them as sharp slopes, but the Commission demanded that they should be changed to bluffs. Frequent meetings were held, as there were many things to consider and look after. Few, not personally conversant with such work, had any just idea of its magnitude, and of the care and perplexities it entailed. The first thing done by the Commission was to

prepare and send throughout the state a circular outlining the work and something of the good results expected from it. Then the work was to be done by the United States survey ; afterwards it had to be supervised, corrected, and prepared for the press ; then the maps were brought out and put upon the market.

Pleased and grateful should be the people of Connecticut that they now have such correct and beautiful maps of their state.

Dr. Chapin was much interested also in the establishment of the Meriden Hospital, and was one of the incorporators. Judge Coe, in his speech at the opening on December 21, 1892, thus referred to Dr. Chapin's part in it : "For many years our benevolent men and women had seriously considered the establishment of a hospital in Meriden. Acting upon such needs and known desires, our late lamented associate, Dr. J. H. Chapin, in 1889, procured from the Connecticut Legislature, of which he was a member, a charter under the name of "The Meriden Hospital."

In August of 1889 Dr. Chapin went to

Queen City Park, Burlington, Vt., to give two lectures, one on "The Religious Outlook of Japan," and the other on "The Land of The Mikado," both to set forth the true condition of Japan. From the Park he went to Ottawa, Canada, to attend the annual meeting of the American Association for the Advancement of Science, and from thence to Canton for the work of his professorship.

After Dr. Chapin's return from his around-the-world trip, duties seemed to accumulate on his hands. His interest in the mission to Japan led to many calls from near and from far, to lecture on that interesting country. His convention work increased from year to year. His legislative work grew rapidly along the lines of his particular interests—the secret ballot, education, and the topographical survey. For these he wrote many articles in the papers of the state, besides the personal work he gave to them. The work of his professorship at Canton was always on his mind, and he was foraging everywhere for geological and mineralogical facts and specimens. The American Association for the Advancement of

Science always called for thought and time. He was chairman of the Board of Trustees of his home church, and looked after its welfare closely. The Meriden schools were always needing his oversight, and the High School was his special ward. And now, at the beginning of the year 1890, two new fields of labor opened before him. He was elected an alderman of the city government of Meriden; and he had set his heart on a new Universalist church, and was working up a subscription for it as fast as he could get about among the people. And it was his custom to forget nothing, and leave nothing undone that he could do along all these lines. He was also often called to preach on Sundays in vacant pulpits, or on special occasions, and to hold funeral and wedding services. These many spheres of public usefulness made his life a very busy one, too busy for his strength. After his illness of the previous year he was much feebler, more subject to colds, and his heart often troubled him. The new year, 1890, came in finding him suffering from an attack of "la grippe." His many committee meetings oc-

cupied a great deal of his time and thought, yet, after a little refreshment, he would take up even new kinds of work. He was such a willing worker in behalf of all good interests that he had but to be known to be wanted as a helper.

April 29, 1890, he met some architects, and examined their plans for a new church. The next day he spent in getting subscriptions, and records that he was quite successful. That evening a parish meeting was held which voted to "go ahead with the church." His three months of talk and efforts to get subscriptions had awakened much enthusiasm. A building committee was appointed of which he was made chairman.

He visited architects and churches in different towns, to learn to decide as wisely as possible upon the style and cost of the new church.

With the opening of the summer the topographical work began again, and Dr. Chapin was much in the field with the surveyors, going from locality to locality in the different towns, and noting the various details that en-

tered into that work. At the same time he did not neglect the new church, nor the interests of the city government. He was on three committees, one for revising the by-laws, one for the health department, and the third was the water committee, which had charge of building a new reservoir.

Early in the summer he went to New Hampshire to examine a mica mine.

This year he attended the Mid-summer School of Geology at the Agassiz Museum at Cambridge, still as intent upon learning as when he was young. After the summer school he went to New York and Philadelphia for a few days, then returned to Meriden to meet his committees and agree upon the church plans.

This year the August meeting of The American Association for the Advancement of Science was held in Indianapolis, whither he went by way of the Berkshire Hills. In Indianapolis he met James W. Chapin, a cousin whom he had not seen for forty-two years.

Returning to Meriden, after a few days he

went to the mica mine in N. H., then on to Canton ; and soon after made a tour of the towns in that vicinity in the interest of geology. He visited Russel, Gouverneur, Amherst, Philadelphia, Lowville, Watertown, the shore of Lake Ontario, Potsdam, Massona, Pierpont, and other towns ; then examined many places in the region of Lake Champlain, crossed Vermont to the N. H. mica mine again, and reached home about the middle of November. A few days later he went up the Connecticut Valley, to Turner's Falls, thence to Amherst for a visit with Prof. Hitchcock. These trips were partly on business, partly in the interest of science, and partly for the sake of his health.

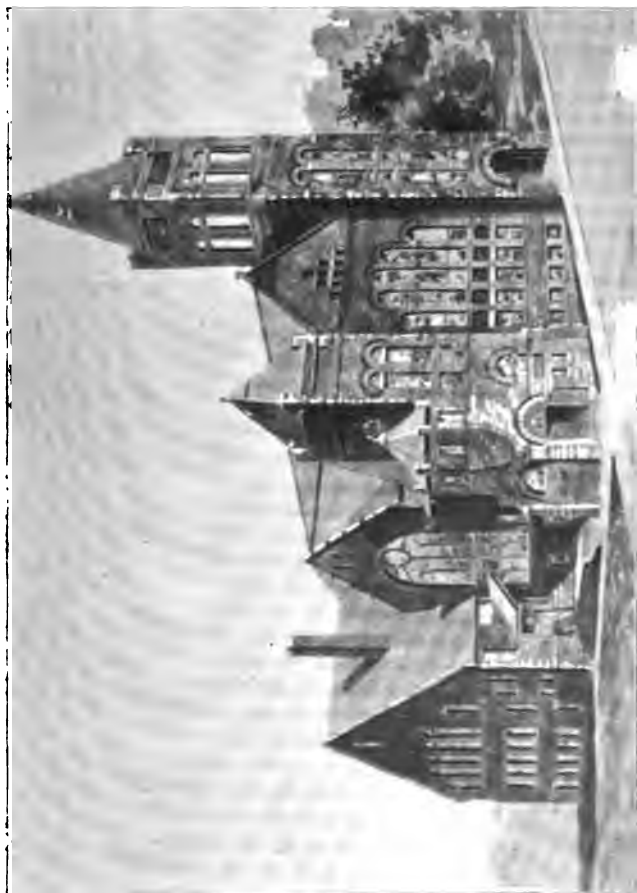
He returned to prosecute the work on the new church for the parish, the reservoir for the city, and the topographical survey for the state. They all required considerable journeying back and forth to neighboring towns.

December 25th, his daughter Mary returned home from her study and travels in foreign lands, having been absent three and a half years.

He complains in his diary of feeling unwell and of being in bed for a day or two, yet he started the next day for Washington, D.C., to attend a meeting of the American Geological Association. While there he received a visit from John E. Chapin's daughter. He there passed his fifty-eighth birthday, and thus closed the year 1890. The year 1891 found Dr. Chapin in a state of perpetual motion. He had always been a "moving planet," but this year he wellnigh doubled the speed of his movements. To all the matters he had in hand, he added that of planning a residence for himself and family. He and his wife studied houses both in their own town and adjoining ones, drafted plans of their own, and got an architect to idealize them ; but the work of building was not begun after all.

Since their marriage they had lived with Mrs. Chapin's parents, as her father had consented to the marriage on condition that "Katie shall not be taken away from home to live, for this house was built as much for her as for us."

But as a desirable lot across the street had



ST. PAUL'S UNIVERSALIST CHURCH
MERIDEN, CONN.

come into their possession, and as the Chapins had begun to crave a home of their own, the prohibition had been taken off, and the whole family entered heartily into the plans for the new house.

In the meantime he had his hands full with architects, plans, bidders, and builders for the new church. Churches had to be visited everywhere. Stone men, brick men, heating men, organ-makers, and the whole race of building artificers, had to be met in army numbers, before the decision could be made as to whose plan should be adopted and who should be the builder. This stage of the battle over,—and it was a severe one and left many wounded on the field,—the pockets of the generous contributors had to be visited. This was not a difficult or painful task, but as there were many it took time and strength to get around. When the work was once begun, there was everything to be done, everybody to look after, and everybody to be paid.

In the meantime our alderman, and chairman (at the head) of the Water Committee had begun a study of the sewerage system, and

visited the New England cities generally to make himself an adept in that duty of the city fathers. Water-works and sewerage were his study for months. The state institutions also needed to be studied in comparison with similar institutions elsewhere in New England, in order to be run with the best wisdom of the time ; so as much as time would permit, he sought information concerning them.

As soon as the country roads became passable with any comfort to horse or driver, Dr. Chapin again took up the examination of the work of the topographical survey, which has already been described. This was the summer in which the hardest of that work was done.

Early in April he went to Danbury to preach for a Sunday. While there he became possessed with the idea that the Universalist parish of Danbury needed a new church. He began at once to talk it up. The people of the parish soon agreed with him and were glad that he had come among them to tell them so. As he went there from Sunday to Sunday, the new-church spirit grew in them.

They knew he was intensely active in the new church work in Meriden, and every time he appeared to them in Danbury, it was an appeal to them to go and do likewise. They did do likewise and soon the movement took practical shape, resulting in a fine new church, a credit to the parish and town, which was dedicated at a meeting of the State Convention, in Danbury, in September, 1893.

In the year 1891 Dr. Chapin became associated with "The Knickerbocker Press Publishing Company," of New York, and later on was elected a Director, and attended a number of its meetings.

December the 8th of this year, he laid the corner-stone of the new Universalist Church of Meriden with appropriate ceremonies. This long-hoped-for day had come at last to give satisfaction to the leader of this faith-born enterprise.

Throughout this entire year Dr. Chapin was extremely occupied with work for the city council, the schools, the topographical survey, and the new church, as well as with his own personal affairs.

PUBLIC ROADS.

In his work for the topographical survey, Dr. Chapin travelled more than twelve hundred miles over the public roads of Connecticut, in a carriage and on foot, and many more by rail. He thus had plenty of opportunities to learn the condition of the roads and to see the need that there was for great improvement in them. He wrote the following article on the subject, which was published in the *Hartford Post*, November 23, 1891, which is characteristic of his practical way of dealing with public interests.

“Traversing the state the past year or two in connection with the topographical survey, I have not only had opportunity to see, but have been forced to learn, much of the roads of Connecticut, and candor compels me to say they are bad.

“I do not exaggerate when I say that of all the highways in the state not one per cent. are really good roads—that is, such as can be travelled with safety and comfort at all seasons of the year. Not only are the country roads unkept and rude, but village and even city

streets are sometimes left for months in a condition little short of disgraceful. If the road is a fair index of the civilization, as some writers assume, our grade is not high ; indeed our grade is low as compared with some other countries.

“ Let us start out from any town near the shore of Long Island Sound for a drive of ten miles ; the chances are that one third of the distance will be covered with sand into which the wheels will cut from two to four inches ; a like portion of the way will be ‘ dirt road ’ from which suffocating clouds of dust rise in the dry season, and there will be several inches of mud, detrimental alike to hoofs and wheels in wet weather ; and for the remaining distance there will be gravel, cobble stones, and small boulders, with not infrequently ridges of outcropping rock. Not only is there much discomfort in riding over such roads, but horses are strained and wheels are wrecked.

“ Why should such a state of things be tolerated ? Is the country so rough or the people so poor that there is no help for it ? The very suggestion will be resented. The surface of our

state is not exceptionally rough for New England, nor are the people generally poor. If there are long reaches of sand, an occasional "swale," and somewhat frequent hills in which rocks protrude, we have ample material for road-making, either for macadamizing or paving, and, of course, the former is far better except it may be in city streets. It only requires moderate labor, intelligently directed, to grade the lowlands and tone down the hills and make every rod of the highway convenient and safe, instead of being, as it is so often, a menace to the common safety of the traveler. In nothing else, perhaps, is there so little improvement from year to year, from generation to generation, as in the roads. With the coming of the railroad, this rather degenerates than improves. How is this? Is there less 'teaming' than in former times? If we may trust statistics there is more. There is more demand for horses and they command a higher price near the railroads than in the remote districts, and certainly there is more riding for pleasure or pastime than ever before. Indeed, if we include the bicyclists, the amount is far

greater. It must be, then, that the condition of the roads was never a matter of more importance, if not of more consideration, than at present ; and still we seem content with the indifferent trails that answered the purpose of the pioneers.

“ What improvements have been made in the railroads in the past thirty years—road-bed, rails, and rolling stock ! Every effort is made to increase comfort and safety as well as speed. Why is there not a kindred interest in the common roads ? Have the people less interest in that which belongs to themselves, and which serves their common purpose, than in that which belongs to a corporation and in which their interest is only indirect ?

“ Again, large subsidies are freely given to secure improved means of transportation by rail and river ; why not as well upon the highway if there is need of it ? It is said a horse will draw twice as much upon a French as upon an American road. Is there no suggestion of economy and thrift in this ? Which were better, to improve the road or double the

team? Moreover horses and wheeled vehicles wear out faster than roads, and when a horse is put on double duty and especially when his work is on a road full of ruts and stones, and heavy with mud, he is not only wearing rapidly, but of necessity puts his owner to extra cost in various ways. Is this economy or spend-thrift extravagance? Again, the farm products are kept from the market because the roads are bad; then when the farmer can wait no longer, he takes half a load and puts his team through mud and mire, and only reaches the mart, perhaps, as prices decline. This has happened again and again. But this is only one way in which the people, especially the farming community, suffer by reason of bad roads. Every one who rides and drives, and every one who has to pay for articles of daily use that must pass over our country roads, helps pay the price of this extravagant economy.

“Two leading questions are involved in a consideration of this subject :

“First, how can the people be waked up and made to see their own interest in this matter? Second, by what means, method, or sys-

tem, can the best results be reached in the improvement of the roads at a moderate or reasonable cost ?

“ Who will show the way ? ”

The papers of the state very generally quoted the article or gave it their approval. Had he lived, he would most likely have continued the advocacy of improved roads till something worthy of the subject and the state should be done. It was characteristic of him to accomplish what he undertook. This is a matter so important that it needs a competent and approved leader to secure its accomplishment. He had the competency, the public approval in this state, and the public spirit to succeed in just such an undertaking.

EVENING EMPLOYMENTS.

After Dr. Chapin resigned his pastorate in Meriden he was often anxious about what should be the employment of the evening of his life. He felt restless without a parish—without a pulpit to fill on Sundays. Of all employments that of the ministry was his chosen one, and he never felt satisfied to let

a Sunday go by without standing in a pulpit in the name of his Master. This feeling is illustrated by a story, told to the writer by a brother minister, of Dr. Chapin in the Maine woods. Dr. Chapin, an older minister, and one considerably younger, had gone into the Maine woods for a summer vacation. They had camped within easy reach of a summer hotel. Sunday came. After breakfast the young minister got out a book which he had brought for rainy day and Sunday reading, and was soon pleasantly occupied with it. After a while he noticed his companions holding a sort of private interview, talking low, and seeming much interested. When it closed Dr. Chapin came to him and said: "Brother —, the authorities of this camp have resolved to hold Divine service in the grove by the camp, this forenoon, at half-past ten, and I am commissioned to inform you that you are appointed to preach the sermon; the other members of the camp will take the other parts of the service." He then went to the hotel and invited the landlord, his family, guests, and servants to attend the service, taking pains

to see the servants himself and invite them. At the appointed time they all came, bringing chairs with them. Dr. Chapin led the singing and read the Scripture, and the older minister offered the prayer. The service was a very serious and enjoyable one, and that Sabbath is remembered as a beautiful Zion's day in the woods.

"That," said the brother, "is characteristic of Dr. Chapin. He never left his religion behind him wherever he went."

But he realized that age often unfits a minister for public duty, while yet there is much usefulness left in him for other lines of service. After his illness he became fatigued more easily than ever before, and disliked the idea of going away from home to stay overnight. One reason why he was willing to take an interest in the Knickerbocker Press Company was because he could attend its business meetings and return home the same day. His wife had expressed a wish that he would write a sketch of her father's life and of his own, and he had begun to collect material for the former. Some of his friends had also sug-

gested to him that he ought not to waste the vast amount of material for useful books which he had on hand. After his death these suggestions were found preserved in a package by themselves, as though he had kept them in order, to act upon them in due time. In spite of all that he had to do, he was always a little afraid of getting out of work; this he would have considered a great misfortune.

He was evidently planning for work right along. He had written far less than he otherwise would, had it not been for this passion for work, and, as it exhausted him more or less, he was apt to let his writing wait for a more convenient season. The books he did write grew out of his work, and others no doubt would have done so, had he lived to the allotted age of man.

September 22, 1891, Dr. Chapin left home for the work of his professorship in Canton. He spent a day in the Lake Champlain region studying the geology of that vicinity, then went on to St. Lawrence University, where his duties had always been to him like holiday

work. He had much enjoyed the companionship of the professors and students, and was always refreshed and animated by the oxygen of that health-quickenning region, half-way between the Adirondacks and the Thousand Islands. October 25th he preached there in the Universalist pulpit, from the text, "What is your life?"—James iv: 14. This was the last sermon he preached in that pulpit, and the last he preached anywhere, save that he repeated it in the Shawmut Avenue Church, Boston, January 24, 1892. So closed his preaching in this world.

Early in December he went home from Canton to prosecute the works he had in hand in Meriden, the most pressing of which was the erection of the new church. Work on the building, the collection of funds, plans for lighting and heating, and for the windows and organ, had all to go on at once, and he was at the head of it all. The windows demanded much time and attention. He had seen more of church windows than all the rest of the parish, so the trustees had put them entirely in his charge.

From the beginning of the new church he had been planning for them, and had visited prominent glass-men of New York, Brooklyn, and Boston, besides many churches. Again and again he went through the glass manufactories on this mission.

But in the midst of all his work for the city, church, and state, his diary notes speak of days and parts of days given to "writing life-sketches," to "writing articles, sketches, etc.," to "preparing lectures for 'University Extension'," to "writing article on '*Some Recollections of S. H. Schliemann*,'" to "writing petitions for an electric light," and "An Address on a *Résumé* of Science the Past Year." This last he gave before the Meriden Scientific Association, February 8, 1892, and it proved to be his last before that society. Years of devotion to its interests and enjoyment of its work had made it dear to him. In working for it he had become widely known, and had seen much of the world, yet he did not outgrow his interest in, nor abate his zeal for this home association.

March came in to find him busy with glass-

men, with an architect and plans for his own residence, with parish affairs, with proofs of the state survey, and with searching all through the state for old maps, in order to gain information concerning the subject of *Maps and Map-making*, on which he was engaged in writing.

THE LAST OF EARTH.

On Monday morning, March 14, 1892, Dr. Chapin took an early train for New York, in order to make the final arrangements for the church windows. He started early, because he had many places to visit, and much to do. The air was cold and stimulating. At South Norwalk he left the train, intending to take the following one, after seeing the windows in one of the churches. He obtained the key of the church, examined the windows, then went to a bank, where he was to leave the key, gave it to the teller, and sat down. The men in the bank noticed that he looked ill, and asked him if he felt so. He replied, "Yes." They said, "Let us help you into the other room," and sent at once for a physician close by, who

pronounced him to be suffering from angina pectoris. Before anything could be done for him, he was gone. The failure of the heart to meet the exigencies of that morning had closed his earthly career. His various branches of work must now be carried on without his help. It used to be a favorite saying of his: "It is not our business what others do or fail to do after us, we are to do our duty." He kept his work well in hand in life, and he left it in such order that others, in a manner, could take it up and carry it on, though the master workman was gone.

CHAPTER XX.

FAREWELL TRIBUTES.

THAT 14th day of March, 1892, made a sad record in the hearts of Dr. Chapin's many friends. Not one knew how to spare him. All who knew him began at once to speak his praises. The daily press of the state of Connecticut, with unanimous voice, uttered the heartiest approval of the almost twenty years of his life and work in the state, which had made him one of the best known and loved men therein.

The first public memorial service was held in St. Lawrence University, March 17th. The whole service was tender and touching. The words of the addresses give but feebly the tearful tenderness that subdued all hearts. President Hervey, who conducted the service, said in substance :

"For the first time in the history of the university has the unseen messenger, death, entered and taken one from the faculty of the college. Years ago he came, as in Dr. Chapin's case, without warning, and took the venerable head of the Theological school, Dr. Fisher.

"Dr. Chapin has been connected with the university continuously for more than twenty years as the Professor of Geology and Mineralogy. Dr. Gaines alone has had a longer service on the faculty. As he was a non-resident professor, his stay with us each year was for a comparatively brief period, yet always long enough to make a deep and lasting impression upon the students and the college. Some of the time his visits have been only in alternate years, when two classes would be put together for instruction. It happened last year that this was not the case, so that at present the junior class is the only one that has been under his instruction. Yet from seniors to freshmen, the whole undergraduate body had come to know, respect, and honor him. He was a most approachable man, always friendly and genial, entering into the spirit and aims of the college life with ready sympathy.

"He graduated from Lombard University, Galesburg, Ill., in 1857.

"He devoted his best energies to the promotion of education and the intellectual life. He early entered the ministry of the Universalist Church, but always felt drawn toward the career of a teacher and the more active life of a man of affairs.

"The science of geology forty years ago was comparatively in its infancy. The vast scope which it gave to the human mind, tracing through countless ages the hand of God building a world, made it a very attractive field for the earnest young students of that time. It is not strange that our young graduate should have been enticed into this wonderful new world of knowledge, whose soberest facts far outran the wildest fancy of the imagination. Nor is it to be wondered at that having once entered this enchanted land he should have made his abode there. This early direction of his studies and tastes made him a college professor as well as a clergyman.

"Dr. Chapin was not only a devoted and faithful friend of St. Lawrence University, but he loved and honored her. He was proud of

his connection with the college. He let it be known everywhere in the wide circle of his travels and correspondence that he was a member of the faculty of this university. He honored it and she honored him. I doubt whether he had an interest in life, outside his own family, which was nearer or dearer to him than this college. I know he had no work in his later years which he more enjoyed than he did his work here.

“ But he is gone forever. We shall see his face and hear his voice here no more. He has left a beautiful and blessed memory in all our hearts. He was what we should all seek to be, a refined, cultivated, Christian character. He was exactly the kind of man this college tries to make of every young man who comes within its walls,—an intelligent lover of learning, an earnest student, a courteous gentleman. The university has suffered a great loss in his death. We shall greatly miss his work. We shall greatly miss his friendship and his silent influence. But our loss is little compared with that of those who stood nearest to him in the dear and intimate relations of the

home and the family. While, therefore, we mourn him and mingle our tears with our praises of him, let us give our tenderest sympathy to the stricken ones in Meriden whose hearts are breaking to-day."

Then President Atwood, of the Theological school, spoke as follows :

"It is entirely fitting that I should stand here this morning to join with you in this expression of sorrow and loss. For I am truly bereaved in the death of Dr. Chapin, whom I counted one of my closest and most valued friends. It is true I cannot take in the fact as yet, which the message reports, that my friend is no more. It requires time for the sad reality to make its way through our senses to our souls. But it is so ; Dr. Chapin has gone out finally from these earthly scenes and associations, and we shall see his face no more among the living.

"It has seemed to me suitable, in speaking of Dr. Chapin to a company of students, to direct attention to the heroism of the man. Perhaps you could not credit him with this quality at

first thought. As you remember his fragile frame, his chronic cough, and recall how kind and conciliatory he was, you would scarcely select him for a hero. Yet I have known few men who were better entitled to wear this name. A generation and more ago he was given up to die. But he planned to live ; and by sheer force of spirit he triumphed over disease then and has kept himself alive since. Some years ago the accident of summer journeying made me his companion and nurse during a week of serious illness. I recall that the physician and myself had grave apprehensions whether a man so frail could survive such a sickness. But we were kept in courage by the courage of the patient. He was planning to get well, and he did get well. I think of him as one who in all the years I have known him carried a candle in the open air. How many times I have looked to see that light go out !

“ Dr. Chapin was a truly good man. He bore ill-will to no one : it seems to me no human being could bear ill-will to him. As memory goes back over the long period of my ac-

quaintance with him, I cannot recall any public or private word of his which to-day I would wish to forget. What a splendid lesson his example teaches of the value of so guarding the life that the lips will surely refrain from speaking evil! He was a wise man. He never attempted what he was unfitted for. He was the most diligent of men, having always several lines of work in hand; and it is remarkable how capable he was of bringing results to pass in every one of the many things he took up.

“It is due to ourselves not less than to his memory, to recall to-day that Dr. Chapin was one of the steadfast friends of this institution. He had the discernment to see, in the day of small things, that St. Lawrence University had a future. He gave himself to it when it was young and poor and unknown; and he never wavered in his attachment or in his belief in its usefulness and permanence. Let us be grateful for the fact that he honored it by his service here and wherever he was known. We should renew our vows of loyalty and fidelity to our university as we celebrate the virtues of our

dear friend, and commemorate him who died, as I believe he would have chosen, in the harness, by taking up the work he was so absorbed in and carrying it forward in the same large and noble spirit of courage and cheerfulness and consecration."

Rev. George S. Weaver, D.D., said :

"It is difficult for me to speak of Dr. Chapin, he was so near to me. No other man was so near, and to think of him as gone moves me beyond expression. I have known him longer than I have known any public man now living who has been so within my personal knowledge. And the more I have known, the more I have praised and honored him.

"I first saw him in 1852, now forty years ago, at the opening of the Illinois Liberal Institute, if I rightly remember the occasion. Out of this institute grew Lombard University two years later. I was a little late at the first public meeting. As I opened the door I looked upon a hall full of people. On the back seat, a little elevated, was a row of singers, led by a young man with a wedge-shaped face.

At the close, my brother-in-law, Prof. P. R. Kendall, introduced me to that young man as likely to become one of his most advanced pupils. He became our Dr. Chapin. He was already a thoughtful student and a leader among his associates as well as a leader of the choir. In 1857, I think, he graduated from the new university, and was married the same year to my youngest sister, who had lived for some time in the president's family at Galesburg.

"From that time on I have learned to esteem and love him more and more. He has proved himself so broad-minded, genuine, and complete, as to be almost an ideal man. He was indeed an all-sided man, who worked in any place that opened to him with equal facility. Minister, teacher, manager of affairs, raiser of money for country, college, or church, he was equally efficient in all. His health failed early in his ministry, so that he was obliged to accept other work in field after field as it opened to him. And in all these fields he was equally successful. And all those who have worked with him will speak of him as do those who speak here to-day. He won confidence and favor

without seeming to try to do it. He was so artless, honest, and able, that men had but to know him to trust him implicitly. He simply went right along doing what his hands found to do without ostentation or bustle, and everywhere won the respect of those with whom he was associated. For church, college, and state he was all the time at work, and worked so intelligently and with such dignity that there was no other way than to honor and like him. He was a pattern of industry as well as manliness. He did his work so cheerfully and without friction that he seemed never in a hurry or a worry.

“In domestic life he was the same considerate, friendly, helpful man that he was in public—undemonstrative and quiet, always genuine and reliable. The longer and better people knew him, the more profound was their conviction of his worth. He was, as nearly as men get to be, a man without mistakes. He did common things in such a common-sense way that he won common approval. I scarcely think of a life the story of which told as it was lived would be more charming and useful.

DESCRIPTION OF CHAPIN MEMORIAL PULPIT.

IN the beautiful and elegant St. Paul's Universalist Church, in Meriden, Conn., in which Dr. Chapin was so much interested, and for which he gave the last work of his life, his wife, Kate Lewis Chapin, has caused to be erected a most artistic and beautiful memorial pulpit, of original and unique design. The ornamentation follows Romanesque motives, in harmony with the church. The frame of the pulpit is composed of Sienna marble carefully selected, and expressly imported from Italy. In the centre, and in contrast with this delicately shaded marble, is a panel of Connemara, or Royal Irish Green, a marble brought from the west coast of Ireland. This is among the most precious marbles known to the decorator.

Immediately in front of this panel, and supporting the richly carved tablet, is a column in gilded relief work, inlaid with mosaics, and having a capital of extreme richness.

On the wings, or sides, of the pulpit, there are sunken panels of interlaced Romanesque work, greenish in color, and carrying within, the convolutions of the ornamental Venetian mosaic.

Under the mouldings and around the panels are ornamental relief bands, enriched with jewels. Along the upper edge of the pulpit there is incised the chaste and modest memorial inscription.



THE CHAPIN MEMORIAL PULPIT
ST. PAUL'S UNIVERSALIST CHURCH
MERIDEN, CONN.

"He was of excellent family, patterned quite after his father, a true scion of his stock. It was good to know him, and I am glad I had the privilege of being so much with him in the ripest time of his life."

Ex-President Gaines then said:

"I, too, come before you with sad and painful emotions to bear my part in these memorial services, for Professor Chapin was one of my most esteemed and trusted friends. For twenty years we have been working together as members of the faculty of this college. We began our work in the class-room at nearly the same time. President Hervey has said he thinks I antedate Professor Chapin. In one respect I did by a few weeks. I first entered on duty here in February, 1872; Professor Chapin met his first class here in April of the same year, but his appointment as a professor antedated mine.

"Through all the years since that time I have known him intimately. He made my home his home during that first term of work in the college, and several times since then he

has done the same thing while doing his work here as a professor. Most of you know that he was a member of my household last fall while doing his last work in the college. It seems as if it were but yesterday that he went from us for the last time, though it was three months ago. I loved and trusted him as a friend, because I knew him to be so worthy of love and trust. I have known few men who have shown such direct and unreserved devotion to their work in life as Professor Chapin showed. And then how quietly, how faithfully, he went about his work, seemingly with no other desire than to do good and to get good in his life. Frail of body and feeble in health, with tireless energy, he kept right on in his work and could not bear to lose a day, or even be idle an hour.

“It has been said that he loved and believed in St. Lawrence University. That this is true I know right well. In those days of from twenty to ten years ago, the faculty, few in number, had a vast amount of work to do, with few conveniences of any kind to work with. When we wanted books, or maps, or

apparatus of any kind, even chairs and tables, to aid us in the class-room, we had to put our hands into our own pockets for the means. I know well that I taxed all taxable friends of the college heavily in those urgent, trying years. Many times did I thus call on Professor Chapin, and I never called on him in vain. He was ever one of the most willing and liberal of my helpers. Professor Chapin was a liberal-minded as well as a large-hearted man. His mind sought after knowledge with a keen, genuine, intellectual hunger. He travelled much, read much, observed much. Few men knew our own country at large, and in detail, so well as he. In the service of the United States Sanitary Commission he visited nearly every city, town, and mining camp west of the Rocky Mountains, and his knowledge of our country on the hither side of the Rockies, from Maine to Texas, was hardly less detailed. He made several tours of Europe, and one journey around the world, visiting Japan, China, the Indies, and northern Africa. Everywhere that he went he saw what there was to see that would add to his knowledge

and aid him in his work. He was ever a busy man, who wasted no time on the frivolities of travel; we might add that he wasted no time on the frivolities of life.

“Others before me have spoken of the vast amount of work he accomplished with a body so frail and health so poor; and the results of his life in this view are, indeed, most admirable and astonishing. Travelling, lecturing, preaching, doing his work as a professor in this college, attending meetings of scientific associations, tracing the ancient shore-line of Lake Ontario, often on foot, through the rugged country between Richland Junction and the St. Regis; travelling over nearly every road and by-way in the state of Connecticut to verify and attest the minute details of the topographical survey of that state, with no promise of a dollar’s pay for the services thus rendered; directing and forwarding the work and interests of the Church, at home and in the state. Thus, during the last two years alone, this frail man of tireless energy worked on until last Monday, when he was suddenly called from earthly toil to heavenly rest.

“Do you ask now how it was possible for this frail man—this sick man—to accomplish so much? If you please, I will tell you how it was done, tell you the valuable secret of his wonderful achievements. It was all chiefly done by just wasting no time and no energy. Professor Chapin improved every year, every day—we might add, every hour. With him nothing was wasted, everything was made to tell. He had no time for the frivolities of society, no time even for the frivolities of science or of books, for there are such frivolities. With him, ‘Life was real, life was earnest.’ This is the secret, my young friends, and let me commend it to you while you are still on this side of life’s great work and opportunities. If, like our friend, you resolve to waste no time and energy on those trivial things that yield nothing but pleasure during idle hours, you too, may accomplish much for yourselves and for mankind. I have told many senior classes in this college, and I now tell you all, that the prophecy of the worth of a man’s work in life may be taken from the use he makes of what he calls leisure time and leisure money. If

you observe that these are devoted to waste—to frivolities of any kind—are given to idle pleasures—wasted on cards, or novels, or so-called society, or on any other such-like thing,—then you may foresee failure, disappointment in life, if not wreck and ruin of character. But if you observe that leisure time and leisure money are not thus wasted, if you observe that both are made to yield all that can be got from them by improvement of mind and character—all they can be made to yield of better preparation for better work, and in the doing of such work as it comes to hand—then you may prophesy that that man's life will not end in failure, that he will be honored while living, and sincerely mourned when dead.

“And such was the dear friend we mourn to-day. He has gone forever from these earthly scenes and labors. We shall see him here no more. Henceforth we must do our work without him. Well may our hearts be serious and our sorrow deep. But we will not mourn as having no hope, as having no faith in a better world, and in another and higher

life. Let us not allow our thoughts to linger about death scenes and in the grave-yards. No ; let us by faith look above and see our friend, and all our loved ones who have gone hence, clothed with the heavenly, with mortality swallowed up of life, only waiting for us to come by and by and meet them there."

On the 19th of March the funeral services were held in the spacious home of Hon. Isaac C. Lewis, which had been the home of Dr. Chapin since his marriage into the family.

Very appropriate Scripture selections were read by Rev. E. M. Grant, of Stamford. Prayer was offered by Rev. W. H. Dearborn, of Hartford.

Rev. W. S. Perkins, D.D., pastor of the Meriden church, gave the following address :

" MY FRIENDS :

" No words can adequately voice to-day the great sorrow we feel in our hearts because of this sudden affliction. No words of mine can frame a fitting eulogy of him who, going from

us, has left with us so many works, abiding monuments of his worth ; and yet I would fain turn a few pages of his life and read the noble record written thereon, evidences of some of the chief characteristics of Dr. Chapin. I read first of his eagerness for knowledge, discovered in the difficulties that he overcame in the pursuit of it. Born in Indiana, near the banks of the Ohio, almost sixty years ago, when that State was farther west than it is to-day, and when there were not the advantages of schools that there are to-day, or were in the east then, yet despite his feeble health—for he was never robust—we find him at the age of seventeen teaching a country school. A little after, he has entered the new University of Lombard, there to pursue the course of studies, and to graduate with honor, receiving the regular college degree. But his education by no means ceased when he left college ; he went out into the world to learn,—sometimes by the study of books, sometimes by travel in foreign countries, and sometimes by original investigations, until at last he was recognized as one of the ripest scholars of our church and denomina-

tion, and he received from colleges—and often from those of other denominations—many marks of distinction. Not only did he receive from his Alma Mater the honorary degree of Doctor of Philosophy, but also an invitation to become the president of that university; and I have known, within the past years, of invitations coming to him to take responsible positions in different colleges, and at different seats of learning, which his health would not permit him to accept.

“ We find the same evidence also in his public utterances, in the articles which he published, and the books which he gave to the world. It has been said, not merely by admiring hearers, but by cool, calm critics, homiletical professors, and clergymen, that the discourses of Dr. Chapin were in form and make-up models of sermonic literature. Some men, as they grow studious, seclude themselves from the world, grow narrow in their methods, and do not mingle with the people or care to take part in practical affairs. Such, however, was not the case with Dr. Chapin. Wherever he went and whatever he was doing, there was always evi-

dence in it that he had the love of the people, and he was always sure to find something useful for his hands to do. In early life, because of his ill-health, he felt compelled to seek the more invigorating climate of California. When he reached that state it was at the close, or near the close, of the ministry of Thomas Starr King, and the state had been saved to the Union through the efforts of that divine, yet its hearty sympathies were not altogether enlisted in the cause of the North, and the work that he had begun needed to be completed. Dr. Bellows had just taken charge of the Unitarian church at San Francisco; associated with him, Dr. Chapin entered upon the canvass of the Pacific Coast for the advantage of the Sanitary Commission, and went from Canada on the north to Mexico on the south, from the mountains on the east to the Pacific Ocean on the west, soliciting help for the Northern cause. And he succeeded beyond his own expectations and beyond the expectations of those associated with him. We have a similar instance in his later life. After he had resigned his pastorate here in Meriden, because

he felt that his health would not permit him to remain longer in charge, he took a trip abroad, for his health mostly, and for recreation and enjoyment. When he visited Japan, he was aroused and interested in the religious condition of the people; he thought he saw the opportunity for the establishment of the Universalist faith in that empire. He investigated more and more, studied the methods and habits of the people, and came home bringing a glowing report of the opportunity for our Church there, and that report made before the trustees of our convention, determined the convention to undertake the Japan mission, of which our denomination is now so proud, and which has proved so successful. This was the case wherever he went; he was always seeking to do some good, seeking for that which would be to the advantage of some one, always opening his eyes for every opportunity by which he could advance a good cause. You know how it was in this city,—that whatever was undertaken for the advancement of any class of people, how ready he was with pen and purse and personal effort to champion such a cause,

whether a city hospital, or better dwellings for the working people, or a public library,—all these were sure to find in him an ardent advocate. What he did for the schools of Meriden is well known ; how, while on the School committee, the High school building, which we think such an ornament to the city, and for which all the citizens of Meriden are so grateful, was erected, largely through his influence and personal endeavors, so, more than once, it has been pointed out to me by men who would say : “ There is Dr. Chapin’s monument.” Not only, however, were his sympathies broad, but there was a fervent piety, there was a sense of reverence, which pervaded his whole life.

“ He believed in education, he believed in all modern methods of helping people, but he believed most firmly also in the religion of the Lord Jesus Christ ; he believed that the Master was the perfect example, and through all his life in whatever he was doing, whether preaching or teaching, he kept his eye upon the Lord Jesus Christ as his example, ‘ the mark of his high calling.’ His theology, while it might be called conservative for our Church, was certainly not irrational. I have been surprised to

find how fully he understood every subject, though he seldom entered into a debate. It was to him a system sufficient, not only for his intellectual satisfaction, but for the conduct of his life as well, for his comfort and inspiration. Above all things he loved the Universalist Church to which he had given the strength of his manhood. He entered into the ministry quite early, for he had pastorates other than that in Meriden, and taught in its schools and colleges. Though he had invitations to other colleges, he remained with the smaller colleges of our denomination, and was always eager to advance its influence in every direction. In Connecticut he took a large part in the state work, so that almost every church built in the past ten or fifteen years he has had something to do with, and very often he has been the prime mover.

“You know what his work was while in Meriden ; how sorrowful the people were when he was not able to minister longer to them from the pulpit ; and when he had recovered somewhat of his strength, how they helped him in everything he undertook, and how this last year or two of his life has been given fully and

freely to the work of the Universalist Church. It was his ambition that here in Meriden there might be a church which should be at once an ornament to the city and a fitting place of worship for the Universalist people. I have heard him say since associated with him in this work, that he should be satisfied in spending his entire strength and his entire time for two or three years if he could see our church building completed and dedicated free from debt. That was the crowning ambition of his life, and to-day as I came by and saw the unfinished church with foundations laid and walls partly erected, with materials scattered here and there, I thought of him who had been taken so suddenly from us, apparently before his work in life was finished, or his aims or ambitions completed ; and then came the other thought, that in a few months the builder and the mason will complete the building so that it shall be the ornament the architect designed, and so will become a yet more fitting symbol of his life and character, which, so well begun here, shall be rounded out unto perfection in that other world to which he has gone.

“ My friends, the comfort which I can offer

you to-day is the comfort of the Lord Jesus Christ, the comfort that Dr. Chapin has offered on many a similar occasion to those who were weeping beside their dead. It is a comfort I believe he would have found sufficient for any occasion ; it is a comfort we may receive into our hearts without reservation, feeling that it is sufficient for us though we walk through the valley of the shadow of death.

“And, now, I wish briefly to acknowledge my own indebtedness to him as a wise guide, as a benefactor, almost as a father, since I came to this city and tried to do the work I have done here. I cannot say to-day how much we shall miss him in the years to come, but I do recognize that in the past he has been to us a stay and a support. We have leaned heavily upon him, and I can say to him now, ‘Farewell, my benefactor, my faithful friend ; to-day we must say good-night ; to-morrow we may say good-morning.’”

Rev. J. Smith Dodge said :

“There can be no person here, except only those of his household, who cherished for Dr. Chapin a higher regard or a warmer friendship

than I. It does not seem to me that strong enough language has been used to describe his many excellences, particularly it has not been enough enforced, that, with all this wide reach of beneficence, this large and successful activity in so many affairs and so many places, he was the most modest of men. I have known no man who did so much for his fellows and seemed so utterly regardless of the gods of fame and pomp, with which too many human benefactors wish to be rewarded. He loved his duty, he loved to serve mankind, and he loved not to be conspicuous or to be praised. You will not, therefore, think it strange that I ask you to turn and look upon the splendor and glory of this spectacle. It is not often that we can sum up the history of a man whom we have known, and find human nature has risen to so great a height.

“ Too often there is a blur or blot upon the man, so often that it has been rather what he would do than what he did, but here we look upon a life in which all obstacles—and there were many—were overcome, in which all trusts were executed with gladness and performed with brilliant success, a life that from its begin-

ning went on to the very moment of its end, a splendid exaltation of manhood and a noble service to humanity. We had known this man, but it needed this solemn hour, it needed this final point of his earthly career, to make us appreciate how great he was and how profoundly we honored and loved him.

“Do not let the tears that blind your eyes, do not let the bleeding of bruised hearts, make it seem all a dark and gloomy spectacle where there is such splendor of a finished career shining before our eyes, and I ask you to hold fast to the name of Christ to see in this hour a splendor greater still.

“How strong a friend he must be who dares to afflict us thus ; we do not expect from those who are mere acquaintances, from those whose love will not stand the sharpest test, that they should wound our feelings and trespass upon our treasures, but God, the gracious Father, so loves us that he does not shrink from wounding us, knowing that the infinite treasures of his grace can make good the greatest loss and fill lives, however darkened, for a day, for a year, with bereavement—fill them with power and splendor worthy of such

a loss. To stand here, then, by a grave heaped with such honors, and see how noble man can be, though he be not king or potentate, though he be not president or senator, though his fame be not even blazoned before the eyes of men,—to see how great a man can be in the simple and joyous service of mankind, and to see how the goodness of God wipes away tears, comforts sorrows, and lifts those that mourn to the heights of blessing,—this is the spectacle that Christ, the Lord, would have before our eyes when we gather about our dead—Christ, the Lord, who abolished death, and brought life and immortality to light.

“ I ask you, then, my Christian friends, to treasure up the memory of this noble life, of this noble man, as something that you will not too often see repeated in life’s experience ; to treasure the memory of this hour that brings out such strong impressions of confidence and affection, and blend them all with that profound and loving faith which is strong enough, not only to stay us amid all circumstances and troubles of daily life, but bear us higher and beyond when the cold hand is stretched forth

for us, and to teach us, that, whether we live or whether we die, we are the Lord's."

The Meriden Scientific Association held a Memorial Service, on the 19th of April, in which Rev. J. T. Pettee, who succeeded Dr. Chapin in the presidency, gave a paper on "Dr. Chapin in Relation to Our Schools"; Dr. Charles H. S. Davis, one on "Dr. Chapin as an Author and Traveller"; W. W. Lee, one on "Dr. Chapin in Civic Life"; Dr. G. Herrick Wilson, one on "Dr. Chapin as a Scientist"; and Dr. W. S. Perkins, one on "Dr. Chapin as a Christian and a Clergyman." All were thoughtful and appreciative tributes.

The Association adopted and put upon its record the following :

In Memoriam.

REV. JAMES H. CHAPIN, PH.D.,

**PROFESSOR AND LECTURER IN ST. LAWRENCE UNIVERSITY,
AND FIRST PRESIDENT OF THE MERIDEN
SCIENTIFIC ASSOCIATION.**

Few men have touched this community at so many points as Dr. James H. Chapin.

Other organizations with which he was connected having already, by resolution and address, expressed their appreciation of his worth, we, members of the Meriden Scientific Association, embrace this, the earliest opportunity afforded since his death, to record our appreciation of his private and professional character, and our sense of the irreparable loss we have sustained in his death.

To our Association Dr. Chapin's relations were almost vital. For ten years, whenever in the city, he presided over it with dignity and ability. For ten years he stood alone at the head of one of its most important sections, that of geology and palæontology, a position for which he was eminently fitted by his long-continued studies and teachings. During these years of presidency and membership we have been indebted to him for many able lectures and addresses.

And now that we have heard the last from his instructive lips, we here record our high estimation of his worth, and our sense of the great loss we have sustained in his death ; and order this testimonial recorded on our journal,

and presented to his bereaved and stricken family.

J. T. PETTEE,	}	<i>Committee.</i>
GEO. L. COOPER,		
SARAH I. SHAW,		

The new president of the Association closed the article on "Necrology" with this appreciative notice :

"And one more, who to us was more than all the rest, Dr. James H. Chapin, Ph.D., our president, till this year, from the commencement of our history ; our instructor in geology, his favorite science ; always, at home and abroad, interested in the welfare of this Association ; jealous of its standing and reputation ; endowing its cabinet with well selected specimens ; favoring us with more valuable geological talks and lectures,—I mean all that I say, he was more to us than all the rest. Would that his mantle had fallen on worthier shoulders ! May his zeal in the cause of science inspire every member of this Association."

On March 23d the Woman's Christian Temperance Union of Meriden held a memorial service in memory of Dr. Chapin, at which resolutions of sympathy and respect were adopted, and appreciative addresses made. One by Mrs. W. H. Hagadon contains the following bit of history necessary to the completion of this biography :

“Dr. Chapin had been with us but a few months when that great tidal wave of temperance swept over the West, which the press of the country so widely published. As he read of the prayers and struggles of that band of Christian women who were consecrating their lives to this great work, the destruction of the liquor traffic, his sympathies were enlisted ; and when the call came for help we found him answering, ‘ Lord, here am I.’ Not one of us here to-day dreamed who, under the providence of God, would lead us to the work.

“Dr. Dio Lewis, of Boston, a personal friend of Dr. Chapin, was then in the West. On his way home he stopped in Meriden to

make a short call on his friend. Both caught the inspiration of the hour, and together they planned to call a meeting, and invite the women of this city to enlist and prepare to march shoulder to shoulder with our sisters in the West. I need not speak to-day of the results of that meeting, or our work. It is an open book in this community, which all may read if they wish. Dr. Chapin was ever after a staunch friend of our cause. He, with Rev. Mr. Boole, helped us to organize a temperance corps for the reformation of drinking men—a work which was largely successful for a time. Other duties called him, other fields of usefulness opened before him; so this ‘blessed servant of Christ,’ who laid the corner-stone of our temperance structure, the Woman’s Christian Temperance Union, went out to build for others as he had done for us.

“Dr. Chapin was a ‘master-builder.’ His architectural designs always bore the impression of his Divine Master. Whatever the structure he wished to build, were it a school, a church, a legislative law, or a human character, he always laid the foundation deep and

strong, and left the stamp of his own noble character thereon. He was called the ripe scholar, and the rich fruitage of his life fully attested it."

The last class Dr. Chapin taught in his college, affectionately recorded their estimate of him in the following statements :

" *Whereas*, In the providence of God, beneath whose hand we bow in humble submission, death has taken from us a loved and honored member of the Faculty of St. Lawrence, whose personal acquaintance in the class-room we alone of all the present undergraduates were permitted to enjoy, therefore be it

" *Resolved*, That the class of '93 feel deeply the loss that the college has sustained in the death of Dr. J. H. Chapin, a wise and faithful teacher and steadfast friend, called away in the midst of his untiring labors ; we realize that he was an illustration of the best and purest Christian character, and that in the short time that we were permitted to know him he incited us to higher thoughts and pur-

poses ; we shall ever honor his memory, and we commend to all the imitation of his noble example.

“ *Resolved*, That the class of '93 extend their heartfelt sympathy to the stricken wife and daughter in this hour of their trial.

“ *Resolved*, That a copy of these resolutions be forwarded to his family, and be published in the *Laurentian and Christian Leader*.

‘ NETTIE I. ROBERTSON, '93,

“ JAMES H. CHRISTIE, '93,

“ GRACE P. LYNDE, '93,

“ *Committee.*”

Later on, President Hervey took the occasion, at the biographer's suggestion, to add the following appreciative letter :

“ CANTON, Sept. 22, 1893.

“ DEAR DR. WEAVER :

“ I feel that it is due to you and the biography of Dr. Chapin, my friend and fellow-teacher, which you are preparing, to offer my word of respect and affection to his memory. Although he was a member of the faculty of this uni-

versity for twenty years, his work was mostly done before my connection with its government. But he has left behind him here an enviable memory as a teacher and a Christian gentleman. That memory is a part of the history and of the imperishable riches of this institution. We who came after him enter into this better inheritance which he has helped to make.

“Every teacher is a builder; but he builds invisible structures. His work is in the hearts and minds and lives of men. It does not appear outwardly. It cannot be measured or estimated by any physical standard. Yet there is nothing more real in life than the results of his work.

“For twenty years Dr. Chapin came here and taught the science which he himself had mastered; and he so taught it that he left the conviction in the minds of all, that science is really something deeper and broader than a mere aggregation and classification of knowledge. With him, the teaching of geology was the reading of the word of God in the great storebook of nature. His mind was essentially

philosophical and religious, and he must therefore find a spiritual meaning in every physical fact. His book on *The Creation* is the outcome of studies and lectures connected with his teaching in this university. It shows how high and broad were his ideas of the mission of science in the education of the young. He was at once an interpreter of nature and 'a man of God,' and all the better in the one because he was the other. As such, I conceive he left his deepest impress upon those whom he instructed.

"I need not try to tell how he endeared himself to all by his kindly, genial, helpful spirit, or how he imparted his own quiet enthusiasm for sound learning to all who came under his influence. I have no doubt you have done all that better than I can.

"I will only further bear testimony to his great interest in the university, to his tireless efforts to promote all its interests, and to carry abroad the reputation of its fair fame. He was never weary of doing all he could, by word and deed, to help on its work and establish it in greater usefulness. We owe to him a debt of

gratitude which we can pay only by being more than ever before zealous, faithful, and self-sacrificing, in the interests of that institution for which he wrought so loyally and so efficiently.

“Sincerely yours,

“A. B. HERVEY.”

The Alumni association of Lombard University adopted appreciative resolutions, and the President, Dr. J. V. N. Standish, has offered the following tribute of respect :

“Rev. James Henry Chapin, Ph.D., entered Lombard University as a student in the fall of 1852. It was then the Illinois Liberal Institute. He maintained an almost unbroken relation with the college as teacher and student until the end of the college year 1857. By reason of ill health, he severed his connection with the institution.

“Dr. Chapin received his degree of Bachelor of Arts at the commencement, June 10, 1857. On account of illness, he was not present with his class. The class consisted of five members, viz. : Fielding B. Bond, Floyd G. Brown, James

Henry Chapin, Edward D. Laning, and David Scott Wike. This was the *second* class graduating from this young college, and the *first* from the present college structure. The writer of this article had the pleasure of conferring the degrees.

"As a student, Dr. Chapin was eminently successful. He *studied to learn*. He was naturally a scholar. He saw the value of an education; and even amid discouraging circumstances, he resolved to obtain it. Threatened with that flattering and dreaded disease, consumption, and without the means of supporting himself in college, he battled manfully in the unequal contest, and, at last, won the victory.

"As a teacher, Dr. Chapin developed remarkable traits. His quickness of perception and his ability to grasp, almost by intuition, the subject-matter under consideration, eminently fitted him for the profession of teacher. He was accurate in acquiring knowledge, and thoroughly so in imparting it to others. On account of his gentle spirit and sympathetic nature, he easily won his pupils to him, and,

without assumption, was the law-giver of the school-room.

"The memory of James Henry Chapin is both endeared to and honored by all who knew him at Lombard. Hundreds of his former students scattered through the West and Northwest will ever hold in high respect the name and memory of one they dearly loved, James Henry Chapin.

"JOHN V. N. STANDISH."

The Universalist State Convention, the Universalist Church of Meriden, and its Ladies Circle, the Senior Class of the Meriden High School, St. Elmo Commandery of Knights Templar, Meridian Lodge No. 77 F.A.M., Pacific Lodge No. 87, I.O.O.F., the Woman's Christian Temperance Union, the City Mission Society, etc., all adopted similar tender and appropriate resolutions and memorials.

Rev. Dr. Almon Gunnison wrote of him in the *Christian Leader* :

"A FRIEND AND BROTHER !

"We cannot refrain from adding our word in regard to the death of Rev. Dr. J. H. Chapin.

We have known him long and well. Not seldom has he been a guest at our house, and several vacations we have spent with him. In his tour around the world we were invited to go with him as his companion, and we have seen him under very many aspects and relations. He was a man that was always ready to bear his share of every burden; was an alert traveller, adjustable, frank, always good-natured. He did not know what meanness was. The service he rendered the St. Lawrence University was more than generous. His abundant labors were contributed without fee, and when the subscription paper went the rounds no one contributed with greater willingness or with ampler sums. He was intensely denominational. No matter how varied his interests, the Church was ever foremost in his thought. He planned for it, he gave to it, he worked for it. His pastorate in Meriden was almost ideal in the complete consecration of his services, and when he exchanged the pulpit for the pew, his zeal and consecration suffered no abatement. He was his pastor's friend and

could be counted on always. Not many months ago he was in our city in the interests of the city of Meriden. No one of the company of visitors was more painstaking and alert touching the work in hand, but with it all he was full of plans for this interest and that cause, and they were all those that touched the welfare of the beloved Church. His life has been abundant in mercies and his memory is precious !”

Dr. George H. Emerson, editor of the *Christian Leader*, Boston, Mass., wrote of him :

“ As genuine a man as it was ever our happiness to know,—talented, scholarly, of varied attainments, sincere, just, generous, kind, without pretence, incapable of jealousy, or of any phase of meanness, one to invite confidence, a true friend with a heart to feel and to win special and deep friendships,—what a shock of sorrow, of the grief that hardly consents to be comforted, when the word came that he had suddenly fallen in the peace of death !

“ Dr. Chapin never entered our presence with-

out shedding a cheering light. We never had his companionship for a moment without having an added confidence in, and veneration for, the human nature he represented. The snow just fallen on the mountain tops was not whiter than his heart and conscience. He had no raptures of goodness, no spasms of good endeavor, no particular moments of exaltation ; he was good, true, devout, faithful, all the time and everywhere. When his earthly life went out this world seemed poorer ; it was poorer.

“Were we to give particulars in justification of our estimate of Dr. Chapin, we know not where we should begin or where leave off. To give some idea of his varied knowledge we should have to pass into all the zones, except perhaps the frigid ; to scale most of the great mountains and to pass through historic vales ; to make the passage of the belt of classic cities on all sides of the Mediterranean ; to rise to the top of Cheops, and enter the ruins of the Nile border ; to elbow crowds of men and women of every nation and every tongue ; to pass and repass our Pacific hills and slopes ; to enter several fields of science ; to make quite a cata-

logue of archæological wonders ; and to open many a volume of poetry and high romance. We should be compelled to look upon Japan before our missionaries saw it or knew that they were to follow in his wake ; and we should be compelled to remember that while most of us were studying the situation in books and magazines and upon maps, Dr. Chapin was making of the same an object study on the spot.

“ In what denominational matter was he void of interest ? In what one did he fail to show his sympathy ? What one has he neglected to help ? Traveller, explorer, thinker, preacher, pastor, lecturer, bookmaker, legislator, school commissioner, how versatile was his great zeal ! not less so were his attainments.

“ But how can we get on without that noble brother ? Who will, who can, fill that void ? It is a sad story that on many occasions we have been called to indite since this memorable year opened. Shall the ranks close up, or shall they be filled ? May we who yet survive feel the full weight of our added burdens and responsibilities.”

Mrs. Mary A. Livermore, an early and late friend of Dr. Chapin and his family, gives an affectionate tribute.

REMINISCENCES.

MRS. MARY A. LIVERMORE.

My acquaintance with Rev. J. H. Chapin began in Quincy, Illinois. It was the first year of our residence in the West, and Mr. Livermore had accepted the pastorate of the Universalist society in that city for a year. Mr. Chapin had married only a few weeks before we met, and Mrs. Chapin, who was teaching in Quincy at the time, continued her school for a few months, so that we saw much of them. I was very closely confined to the house that year by the serious and protracted sickness of a child, and Mr. and Mrs. Chapin were so kind in their ministrations that a friendship sprang up between us.

I think he was engaged in missionary work for the state of Illinois at that time, for he was never at home on Sundays. But whenever he was in town, he would call on Mr. Livermore, to whom the West was *terra incognita*, while

Mr. Chapin was born in the West, and was well acquainted with its peculiarities and opportunities, and with the condition of Universalist parishes, and their needs. I recall to-day the pleasure he gave us by these brief visits. Kind, obliging, and always a gentleman, he never lacked a tender inquiry, or a word of sympathy for the little invalid, and made us happier and more hopeful by his calls. His brother-in-law, Rev. Dr. Hartzell, had been a former pastor of the parish at Quincy, and this relationship had created a bond of union between Mr. Chapin and the Quincy people. They greatly respected him and always welcomed him, regarding him as a wise adviser and a reliable friend.

After Mr. Livermore became the proprietor of *The New Covenant* and we moved to Chicago, we met Mr. Chapin very frequently. He had pastoral charge of the parish at Pekin, Illinois, for some years, if I remember aright, and he preached statedly at several places, but he seemed to prefer being in the field, as missionary and agent. While never complaining, his health was precarious, and he needed much

out-door life to keep him in proper tone. He was the financial agent of Lombard University, and was the agent for *The New Covenant* and all other Universalist publications. Indefatigable, with a genius for making friends, and having at heart the various interests for which he worked, he was uniformly successful.

Our house was his home, whenever he was in Chicago. He was always joyfully welcomed by the children, as well as their parents, and the Norwegian house-servants, who disapproved of some of our guests, always endorsed him heartily and openly to his face. "We are always glad to see you, sir, for you never make us trouble!" And this was an eminent trait of Mr. Chapin, which should be held in higher estimation than it is. He was a most delightful member of a household, genial, tactful, and given to domesticity. You knew when he was ill, not through his speech, but because his illness betrayed itself in his appearance. It was not always easy to nurse him as his condition demanded, he was so afraid of becoming a burden to those who entertained him.

The children gave him their confidences in

matters of study, and play, and little plans for future entertainment. And when, at his next visit, they saw that he remembered their conversations, as he inquired of one, "How high were you marked on that arithmetic lesson?" and of another, "Did the belladonna prescribed for that sick doll cure her?" they became enthusiastic in his praise. What he was to us in our home, he was everywhere, and he was universally beloved in Illinois by all classes of liberal Christian people. He was continually at work, delivering evening lectures on the Universalist faith, attending funerals, preaching Sundays, delivering Fourth of July addresses, working for Lombard University, and sowing broadcast the seeds of rational, religious thought. He never dogmatized, was not a sectarian, but commended his religious teachings by the breadth and simplicity of his utterances.

During the Civil War of 1861-65, Mr. Chapin stood bravely and loyally for the intact and undivided nation, although a large number among whom he worked in Central and Southern Illinois were on the other side.

He became a special agent of the Sanitary Commission, at his own request, and devoted much time and effort to stimulating and collecting sanitary supplies for the hospitals. He visited California in quest of health, and in San Francisco, Oakland, and other places aroused great interest in the first great Sanitary Fair, which was held in Chicago in the fall of 1863.

California had already given \$400,000 to the Commission, but under the stimulus of Mr. Chapin's speeches and personal appeals, it contributed a department to the great Fair. Most of the contributions were curiosities indigenous to California, and were very rare then,—collections from the mines and from the groves of big trees, skins of native animals, vessels of every shape made of the polished woods of the state, herbaria of the flora of several counties, pressed algæ from the waters of the Pacific, Indian curiosities, with a large variety from Mexico and the Caribbean and the Sandwich Islands,—there was everything that could be collected at that time characteristic of California, which was then a compara-

tively unknown locality. A large part of the collection was personally solicited by Mr. Chapin, who superintended its packing and shipping. It reached Chicago in season and attracted much attention from the various histories and rarity of the unique collection.

On one occasion Mr. Chapin accompanied a shipment of sanitary supplies to Louisville and Nashville, where they were turned over to the great relief depositories, to be forwarded thence to hospitals, transports, soldiers' homes, and field agents, as they made requisitions for them. He remained a short time in that locality, and, according to his custom, made himself useful during his stay by visiting the hospitals, then very numerous and densely crowded, and ministering to those in need, as their circumstances demanded. Large shipments of reading matter from the North were constantly received by the chaplains of the hospitals, but among the pamphlets, periodicals, books, and sermons, there was rarely anything acceptable to men of liberal, religious tendencies, who deplored the lack.

Mr. Chapin investigated the affair and as-

certained that this lack was the result of a most thorough supervision of the reading matter when it entered the hospital, when everything deemed heterodox was carefully eliminated. He sought to change this narrow policy, and appealed to the surgeons in charge of the hospitals to remedy it, by issuing an order covering the whole ground. They declined to interfere with the chaplains, and he returned to Chicago and stated the case to those most interested. It finally became necessary to appeal to Secretary Stanton. Hon. Elihu Washburne, of Galena, Illinois, reported the unauthorized bigotry that interfered with the religious faith of sick and wounded soldiers, to the great Secretary of War, who promptly forbade it by an order that was sent to every one of the general military hospitals in the country—over two hundred and twenty in all, and the petty injustice was ended. Out of this small matter, a most important enterprise was developed.

It was deemed best to pack the reading matter intended for men of liberal belief in separate boxes, and to ship it to parties who

would distribute it to those for whom it was intended. Universalists, Unitarians, and sometimes Christians, united in this work, collecting and forwarding to Chicago large quantities of books, papers, and magazines, which were packed, stamped, and shipped from the rooms of the Sanitary Commission, under the supervision of Rev. Henry F. Miller, then of Dublin, Indiana. He became very active in this sort of missionary and relief work, making several trips to hospitals on the line of railroads.

When the war ended and this service was no longer needed, the slender organization, and agency connected with it, was turned into a home missionary association, which grew on the hands of Universalists, and enlarged its field of operations until it became "The Northwestern Conference."

Never dogmatizing nor legislating, and aiming only to build up a liberal faith in the West with Western money, it paid off church debts, organized societies and Sunday-schools, never withdrawing its fostering care, until the society owned a church edifice and a pastor was in charge ; it assisted indigent theo-

logical students, raised a fund for Lombard College, disseminated literature broadcast, and became a power for good in the Northwestern states. Its influence was felt far beyond its field of operations, and most sanguine expectations were raised as to its future achievements. But its untimely and compulsory decease disappointed these hopes and caused great regret to Western Universalists.

The protracted and serious illness of Mrs. Chapin, in New Hampshire, compelled her husband to remain in the East, and I think he became the missionary of the state of Massachusetts. We returned to Massachusetts shortly after for a brief residence of two years, as we then supposed, during which time the centenary of Universalism was observed throughout the denomination. Large meetings were held to quicken public interest, churches weighted with debt sought to liquidate their obligations, new and helpful enterprises were undertaken, donations were made to special interests, and all united in contributing to a fund of one hundred thousand dollars, to be invested for church purposes.

The women of the denomination organized a "centenary association," and were ambitious to raise a portion of the fund, as a woman's offering, rather than to contribute promiscuously in their various churches. They appealed to me to join them in their purpose, and I was urged to co-operate in the centenary observances in other ways. I did not think it possible for me to accept any of these invitations, for I was editing the *Woman's Journal*, and was crowded with literary work and lecture engagements. Moreover, I had lived so long in Chicago that I was unacquainted with the leaders of the movement, and, with the downfall of the Northwestern Conference, had lost the *esprit de corps* of the occasion.

One day, my old friend, Mr. Chapin, called to see me. Without any preliminaries, he proceeded to outline a plan of his own whereby he and I together could raise a handsome sum to be credited to the women's fund—he to make all the engagements, to mark out the routes, and prepare the people to receive me, and I to raise the money. The days that he would utilize should be Sundays, and other



THE LEWIS RESIDENCE
MERIDEN, CONN.

days as far removed as possible from "publication day," when I must be in the office of the *Woman's Journal*. I should be notified by him how large a sum was expected from every society to which I was sent, no one should accompany me unless I asked it, and I was to report to him alone, and receive directions only from him. I agreed to try it for a short time, and continued in the work until the end of the year. As I held passes over the roads generally, there were no travelling expenses to be defrayed, and I declined to receive a commission on the sums I collected.

I never worked with such entire freedom from friction, and never with more satisfaction. If my memory is not at fault, I raised more money for the centenary fund than any other one individual, and the credit is largely due to Mr. Chapin. But for him, I should probably not have undertaken the collecting of a penny. It was always a pleasure to work with him, he was so gentle and courteous, and so sweet-tempered. Moreover, he was very executive, and, quiet as he was, he accomplished whatever he undertook. It was always

a surprise to me that he accomplished so much when he had to struggle for years with physical disability. And during the sad years when his wife was prostrated with sickness to which there could be only a fatal termination, the strain upon him was very great, and very depressing. Work was to him a panacea for most ills, and in study and congenial employment he found peace and strength.

If these reminiscences will fill a gap in the biography of Mr. Chapin now in preparation I shall be very glad. He was a man whom I esteemed most highly and believed in entirely, and every person who knew him will bear the same testimony."

There was something in the simplicity, openness, genuineness, and heartiness of Dr. Chapin that made him everywhere and always understood and appreciated. From a young man to the last hour of his life this was true of him. These tributes given so spontaneously and from so many quarters since his departure, express only what those who have been well acquainted with him have known to be true.

Being a man of such good parts and strong principles, and so frankly and kindly human, he has always been taken at his true valuation. His versatile ability, which enabled him to be at his best everywhere—to do everything well,—and his transparency of character were the two things most characteristic of him. A remarkable man he was, to be loved as much as honored—a light for others to walk by—a credit to his kind, and a rich reflection of his Maker's skill and goodness.

CHAPTER XXI.

DR. CHAPIN'S LAST SERMON, PREACHED IN
THE FIRST UNIVERSALIST CHURCH, CAN-
TON, AND REPEATED IN SHAWMUT AVENUE
UNIVERSALIST CHURCH, BOSTON.

"For what is your life?"

James iv : 14.

ONE of the curious problems that occupies the attention of the thinking world to-day is the origin of life. How does it begin and to what power is it due? Is it a development out of matter as the flower comes out of the same substance as that which constitutes root and branch and leaf, or is it from some hidden and independent source, something which as yet we do not clearly understand?

We shall not concern ourselves with this obscure and troublesome problem this morning. We have quite another purpose; for whatever may be its origin or method of beginning, we are sure of one thing, that life is a

very substantial and sometimes a very serious reality. From whatever source your life came, or wheresoever it may have started, you are sure you are alive. Let us then make our beginning here, and from such a standpoint of certainty, as a background, consider the question in the text, "What is your life?" Viewing the matter in its broadest sense, to different persons it must be confessed it is a very different thing, according to the measure of power and opportunities vouchsafed to each, and the spirit and courage with which they enter upon its duties and assume its responsibilities. To the man whose life has been a ceaseless round of ill-requited toil, unrelieved by even a modicum of the pleasures and privileges that appertain to a more favored condition, the outlook, either in retrospect or in prospect, is very different from that of the man to whom the successive years have come, burdened it may be with new responsibilities, but also crowded with new delights, over whom no taskmaster has ever been set, but to whom every morning brings freshness and every evening adds to the sum of his achievements.

I do not mean by this that the man whose lot it is to labor on from day to day has nothing of enjoyment in life. Unquestionably, if his labor bring a regular and reasonable reward, especially if he have faithful and sweet companionship, his lot is freest from anxiety, least beset with disappointments, most even in its tendency, and satisfactory in its results. Nor are we to suppose that the man to whom no prospect or fear of actual want has ever come, to whom each day yields its expected revenue or return, is freest from anxiety and finds most to enjoy. A peasant munching his frugal dinner near the table of the King was heard to say he would give all he possessed for such a meal as the King had every day. "And I," said the dainty and dyspeptic King, "would give up all my kingly state for such an appetite as that peasant has." The royal table may be more richly spread, but the peasant hath a better privilege in the relish with which he eats.

Then, to the man who is full of strength and health and who scarce ever knew a pain; life is a very different thing from that of one

whose very body is a burden, who is seldom free from pain, who lives of necessity in a sort of perpetual shadow, and who, before entering upon any course of labor or season of enjoyment, must take account of his bodily resources and go on under the harrowing conviction that if he pass a certain limit, he does so at the peril of his life, or, at the very least, incurs painful days and sleepless nights in consequence.

Again, to the man who is ambitious and aspiring, who enters upon active duty with a fervid enthusiasm, who has hope for himself and faith in himself, the world presents a very different outlook from that which appears to one who is limp and despondent, to whom duty comes as a burden and opportunity as a temptation that he has little disposition to observe or heed, who is more concerned for the ills of life than interested in its prosperity, and who accepts days and nights and times and seasons as a set order of things to be endured, rather than occasions to be welcomed, enjoyed, and improved, and who persists in looking at the world through blue or clouded

spectacles, instead of in the clear sunlight of a benignant heaven.

And once more : To the man whose sole interest is in himself, and whose ambition points him continually to pinnacles of power and aggrandizement, who looks upon the human race as so much game to be decoyed and trapped, and the world a convenient place for ambitious schemes of personal prowess and achievement, life is a different thing from that which appears to one who sees in human nature, certain great needs, and in the world, certain great opportunities, and who, in adjusting one to the other, finds play for human sympathy and pity, for human responsibility and helpfulness ; who has learned to regard human life as intended for certain very definite purposes and tending to certain definite ends, and finds, therefore, employment and enjoyment for every human faculty, and in all a tendency toward a higher and better condition.

We see then, briefly, the grounds on which different persons would base their answers to the question in the text, and that the answers would be about as various as the number of persons who attempt to frame an answer.

But to be somewhat specific: "What is your life?" First, Life is a divine economy. Second, Life is a human experiment. That is to say, life has certain inherent qualities and definite tendencies that we cannot essentially change, for they are of divine appointment; but that on these are engrafted certain human conditions that God has not definitely appointed: they are for man's adjustment and determination.

Let us look into these two propositions and see what light they may give us on this subject. First, life is an economy, by which I mean an arranged order of things. When you tell me that the bud comes before the leaf, and the flower before the fruit, this year, on yonder tree, I may reply that that is nothing new; it could not have been otherwise; it is the economy of plant life, a succession of events that keeps a certain order and may not be changed. But when you tell me yonder field yields a fuller harvest to the man who tends it now than to its former owner, I do not say it is in the natural order of events that it should be so, but that it depends on the intelligence and industry with which the

field is cultivated. And this illustrates what I mean by life as an economy, and life as an experiment. In the economy of human life, different stages, as childhood, youth, maturity and age, succeed each other in a predestined and necessary order, and not only so, but each brings with it certain new conditions, involving certain untried experiences. Upon the circumstances into which a child is born, and the impression early made upon its mind, depend, in large degree, the aspect of the world in all subsequent time, and, in no small measure, the whole tone and temper of its life. A hard and bitter childhood bequeaths a tinge of bitterness to the whole of life. There is little care, to be sure, little appreciation, little anticipation in the child. We hardly think it worthy of account in our estimate of life, and yet one of the latest memories that clings to us, a memory that sometimes renews itself with singular force in advanced age, relates to one's earliest years. All that lies between, up to yesterday even, may have been forgotten, while the thoughts are busy again with the scenes

of childhood and almost infant years. How often is this exemplified! As if all through life, moving down a gradual slope, when we came at last to the foot, before we took our final leave of the world, we could look back and see the old familiar sunlight on the hill-top whence we started. Then, passing on through childhood to the time when the youth or maiden lays somewhat definite plans and begins to work toward them in the matter of education and training for some particular line of duty, new conditions inevitably enter in, giving the world a different aspect and life a new significance. Many paths open before them; some of them are difficult and rugged, for they lead toward mountain summits, and there are seeming barriers in the way, for these paths are little trodden since their aspect is so forbidding and the way has never yet been cleared. Nor could they with any amount of labor be made easy, for the ascent is steep and must continue so, even though every ledge and thorn has been removed. They are rugged paths, and he who follows them must needs have energy and determina-

tion, for that course is ever toward the mountain tops. There are other paths that lead downward, like those that thread the mountain ways of the Black Forest till they lose themselves in the deep, dark shadows of the jungles and the ravines where the sunlight cannot penetrate. These paths are easy to pursue, but they lead only to irresolution and decay. There are other paths that lead along the level plain, or over gentle slopes, where the ways are well marked and beaten, for the multitude have long followed them. They neither conduct to abysmal depths nor unto rugged heights, for they lead to no extreme condition ; they involve neither careful thought nor strenuous effort ; they are inviting to some natures by their very evenness, and because there are in them no battles to be fought, no difficulties to be overcome.

The opening of these paths before the youth is a part of the economy of life ; this must needs be. But the choice of a path and the use he makes of his opportunity determine the significance of the human element in his life. If, because one path is easier than another, he

chooses that, there is very little to be expected of his life. If he has not the nerve and vigor and decision to accept the difficult, if only it promises more in the end, then may we expect him to drift with the great mass, whose study seems to be, not achievement, nor yet enjoyment, but to get through the world with the least effort, whether at the end there will be anything to show for having lived or not; merely to have done with that which was accepted as a gift, but with no thought of improving it as a trust. The man who kept his one talent securely wrapped in a napkin lost even that when the day of reckoning came. It was only those who used, risked, endured, perhaps, who had anything to show as the fruit of their trust.

I am aware it is sometimes said that man is not only limited as to his ability, but circumscribed by the conditions of his life. To one man in the parable was given five talents to begin with, and to another but one. This difference marked them at once for different spheres; as the man with a liberal bank account may operate in Wall Street, while he

with but a few shillings at command must be-take himself to a less pretentious mart and be content with results far less imposing. So that both the capital to begin on and the opportunities for improvement are pre-appointed, or fixed by something beyond his control. And, therefore, it may seem as if not only the great events but the minor details of life were as they were because they could not be otherwise, that there was a fatality over all, and, therefore, if a man made a success of life it was no credit to him, and, if a failure, not his fault. But is this borne out by the testimony of our conscience, or by the facts of our experience? Is there any one here to-day, who can say he has done the very best he could have done the past year or the past week? Is there any one who has made some great mistake, who does not feel that he would avoid it if placed in the same circumstances again? It were the sheerest folly to say so, unless the course and attainments of life were really in his own hands.

And so, admitting that there is a fixed economy in life, we come to speak, in the sec-

ond place, of life as an experiment. And is it not always an experiment, something to be tried, and see what will come of it? Not merely accepted as something inevitable, but to be tested as something given for trial and use?

It is sometimes said by the ardent and ambitious, by those who feel themselves equal to almost any emergency, that life is what we make of it, and in our more enthusiastic moments we shall generally agree with them. And yet we meet on every hand those who insist that their life has not been a success because conditions were unfavorable. But of those whose will seems good enough, there are some to whom every day comes laden with new burdens, and every night brings added weariness. Our hearts go out warm and tenderly toward that poor, careworn, and always overburdened woman, who hoped that when she died she could lie in the grave a thousand years before the resurrection so as to get well rested. Such a person is apt to feel that there is a fatality shadowing their life, and in some cases it is hard to explain it otherwise.

But I have already spoken of the number and variety of paths that in the economy of life—that is to say, in the natural order of events—open before the youth as he comes to that period when he is to choose his way. How many of these paths are open only to the favored class? Admitting that there are some opportunities open to one that are closed against another, how often is this the case? How many of the important stations in the world, how many places of honor and trust are filled by those who were born to prosperity and cradled in the lap of luxury, or those who, by the advantages of their early surroundings, seemed intended and destined for just such positions? Not one in ten. It is said of the long list of American authors who have won distinction, that there is but one who began life with a competence, and most of them began to write, and some have continued to write, not merely for the love of authorship, but because, like other mortals, they must have bread to eat. And if we look abroad and inquire into the private history of this class of men, the class to whom we are indebted more

than to any other for the name and fame that one age bequeaths to another, we shall find this rule still more signally exemplified. Said Shelley :

"Most wretched men are cradled into poetry by wrong,
They learn in suffering what they teach in song."

And they must learn the lesson before they can teach it, must suffer before they sing. Said Wordsworth : "A deep distress hath harmonized my soul." Goldsmith wrote his *Deserted Village* in constant dread of the officers who should come to arrest him for debts he could not pay.

And Dr. Johnson, while engaged in writing the very things that have given him a world-wide and immortal fame, was in such straitened circumstances he used to make it a point to call upon his friends on Tuesday always, for he had his clothes washed on Monday, and there were articles of his apparel he had not the means to duplicate. Had he been asked the question "What is your life?" he might have said, with good reason, a hard, grinding round of toil and disappointment, of hope

without fruition, and aspiration that finds no fulfilment. But, though it was so with him, he chose one of the hard, forbidding paths, along which were thorns and precipices, with few restful stages, and few inviting wayside scenes ; but he chose it because it led to a height that he fain would reach and occupy, even though he must incur hardships and privations in the ascent. Moreover, his aim was realized, his end attained, for when, from his self-attained height, his splendid genius shone out over the age in which he lived, the mightiest were ready to do him honor. He had won his way, not through the manifest appointments of a divine economy alone, but essentially by his own masterly management of the human experiment committed to his hands.

But turn wherever we may, we shall find that the mass of men who have written their names well up on the scroll of fame, rose from moderate estate, and by their own well-directed energy made themselves what they were. By no other means could they have attained or held such position, for the very reason why so many of the leading men of

the world have come from the lower ranks, is that it is only by the effort of climbing the ladder that men gain strength and poise, and so are able to stand securely when they reach the top. It is difficulties in the path of life that rouses into action and engenders self-reliance, and without this the life is too often slumbered away in apathy and indolence. Says Carlyle: "He who has battled, were it only with poverty and hard toil, will be found stronger and more expert than he who could stay at home from the battle, concealed among the provision wagons, or even rest unwatchfully, 'abiding by the stuff.'" Burke said of himself: "I was not rocked and swaddled and dandled into a legislator." Some men only require a great difficulty set in their way to exhibit the force of their character and genius. And how few ever show genius or force unless there is occasion!

There is a large class of people in whom the experiment of life gives little promise, and many of them feel that their way is so hedged, and their power so constrained, that they can make but little of their life, and it is un-

reasonable to expect much of them. I mean those whose principal inheritance seems a frail and halting body ; who have no surplus energy, or any strength beyond the absolute requirements of every day. And yet if such a life has not compensations of its own, it is by no means debarred the privileges that belong to more favored frames. The deepest utterances of faith, clearest interpretations of the value and significance of life, the sweetest strains of song, the grandest expressions of hope and trust, have come from those who were strangers alike to wealth and strength. And is it too much to say that in such a nature is the best growth of sympathy and pity and fine appreciation ?

“ The soul's dark cottage, battered and decayed,
Lies in new light thro' chinks that Time has made.”

In such a life, Providence, to the outward seeming, has bestowed its favors with a chary hand, but the human experiment is not without its significance still.

An American writer of some repute, who died a few years ago after long suffering, put

it on record as his opinion in his dying hour, that it ought to be made lawful, and ought to be considered right, to kill persons who were hopelessly ill, both for the sake of those charged with the care of them and for the sufferer's own relief. Of course, it seemed the raving of delirium, but he declared it a deliberate conviction at which he had arrived after long consideration, and taking the welfare of all to be effected into account. But such things cannot be so long as humanity is human. Suffering awakens sympathy, and sympathy engenders tenderness the more, for those who suffer pain.

"For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." The transitoriness of life is one of the prominent facts of experience. No position of authority, no measure of fame, no amount of wealth, is any security against that law written on all material things, "Dust thou art and unto dust thou shalt return." The king came from the fête given in his honor and on his way homeward the dagger of the assassin found its way to his heart, and that

stately and august personage was but a lump of clay. The great preacher came from the pulpit warm with the fervor of his calling, but he had scarcely reached his house, when he had a momentary return of a malady that had followed him for years, and his voice was still forever. The merchant prince whose name and fame were world-wide, was in his great store, personally inspecting each department to see that all was going well—a service, which, with all his wealth, he had never trusted to other hands. Four weeks from that morning all his possessions slipped from his palsied fingers, and he was dead.

What then? Is not life after all worth the living? That depends very much upon the experimental part, upon the part which each must do for himself, if it is done at all. To accept what we have called the economy of life and let it go at that is to bury our talent in the earth; so far as we or the world at large is concerned, it had as well never have been at all. The economy of life is sure, the events of human life will follow each in turn, for that is God's part, and that will be at-

tended to. Childhood must come before maturity, however anxious we may be in early years to leap to man's estate. And age must follow maturity, however tenaciously we may cling to the idea that we are not growing old. But what of that? What matters it how any of them come and go, except as we graft upon the root divinely planted some fruit of human genius and achievement. If youth is spent in idleness, manhood or womanhood must bear extra burdens, and old age will be full of vain regrets. It is in the light of these facts each must answer the question for himself, "What is your life?" It is *work* that makes life successful. It is effort that makes manhood manly; achievement that makes existence glorious, and destiny itself the legitimate result of man's experiment. Under such conditions, whether we be old or young, or half way between, life can never cloy or lose its meaning. Let the path start whence it may and let the way be steep and thorny, if it must, there are sunny fields far up the heights for such as have faith and resolution enough to climb to them. And with such a record and such an

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